

MENNONITE
YEAR BOOK AND ALMANAC

FOR

1905.



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Calendar Explanations and Notices.

ECLIPSES FOR THE YEAR 1905.

In the Year 1905 there will be Four Eclipses: Two of the Sun and Two of the Moon.

THE FIRST IS A PARTIAL ECLIPSE OF THE MOON, February 19th, at 1 o'clock, 54 minutes, in the afternoon. Invisible here. Visible in Europe, Africa, Asia and Australia.

THE SECOND IS AN ANNULAR ECLIPSE OF THE SUN, March 6th, at 12 o'clock, 21 minutes, in the morning. Invisible. Visible to southeastern portions of Africa, Madagascar, Australia, Borneo and portions of the Philippine Islands.

THE THIRD IS A PARTIAL ECLIPSE OF THE MOON, August 14th, at 10 o'clock, 43 minutes, in the evening. Visible generally in North America, Asia, South America, Europe and Africa.

Moon Enters Shadow, at 9 o'clock, 41 minutes in the evening.

Middle of the Eclipse, at 10 o'clock, 53 minutes in the evening.

Moon Leaves Shadow, at 11 o'clock, 45 minutes in the evening.

THE FOURTH IS A TOTAL ECLIPSE OF THE SUN, August 30th, at 6 o'clock, 44 minutes in the morning. Visible in the United States only as a partial eclipse. The line of total eclipse passes northeastward from Manitoba to Labrador, and across the Atlantic Ocean to the southwestern shores of Europe and across northern Africa.

Eclipse Begins at 6 o'clock, 44 minutes in the morning.

Middle of the Eclipse, at 7 o'clock, 52 minutes in the morning.

Eclipse Ends at 9 o'clock, 35 minutes in the morning.

Movable Festivals.

Shrove Tuesday,	March 7th.
Ash Wednesday,	March 8th.
Palm Sunday,	April 16th.
Good Friday,	April 21st.
Easter Sunday,	April 23rd.
Ascension Day,	June 1st.
Whitsuntide,	June 11th.
Trinity Sunday,	June 18th.
Corpus Christi,	June 22nd.
First Sunday in Advent,	December 3rd.

Chronological Cycles.

Dominical Letter,	A.
Epact,	24.
Lunar Cycle or Golden Number,	6.
Solar Cycle,	10.
Roman Indiction,	3.
Julian Period,	6618

EMBER DAYS.

1. March 15th.	3. September 20th.
2. June 14th.	4. December 20th.

In the Jewish Era the year 5666 commences at sunset, September 29th, 1905.

In the Mohammedan Era the year 1323 begins on the 8th day of March, 1905.

The Sun is called the Ruling Planet this year.

The Four Seasons or Cardinal Points.

Spring Begins—Sun enters ♈ March 21st, at 2 o'clock, 10 minutes in the morning.

Summer Begins—Sun enters ♊ June 21st, at 10 o'clock, 5 minutes in the evening.

Autumn Begins—Sun enters ♎ September 23rd, at 12 o'clock, mid-day.

Winter Begins—Sun enters ♏ December 22nd, at 7 o'clock, 10 minutes, in the morning.

The Calculations in this Almanac are made to Solar or Apparent Time.

1st Month

JANUARY.

31 Days.

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon		Moon's Signs	Miscellany.	Sun		
			souths	R. & S.			sho.	rise	sets
			n. m.	h. m.			m.	h. m.	h. m.
1. Christ the Life and Light of Men.			New Year.			Day's Length, 9 hours, 14 minutes			
		John 1: 1-18.	Luke 2: 21; Gal. 3: 23-29.						
1	Sun	Christ the life and light. John 1: 1-18.	8 15	2 56	☾	⊕ in Perihelion ☾	4 7	23 4	3 7
2	Mon	Witness of God to Christ. Matt. 3: 13-17.	9 08	3 57	☾	Sirius souths 11.48	4 7	23 4	3 7
3	Tues	Greater witness than that of John. Jno. 5: 36-40	10 02	4 56	☾	Arcturus souths 2.10	5 7	23 4	3 7
4	Wed	Peter a witness. Acts 10: 34-43.	10 56	5 53	☾	♂ ♀ ☾, ♂ ☾ ☾ ☾	5 7	22 4	3 8
5	Thur	Prophetic witnesses. 1 Pet. 1: 10-13.	11 50	sets	☾	♂ 7* Souths 8.38	6 7	22 4	3 8
6	Frid	The faithful witness. Rev. 1: 5-20.	12 42	6 18	☾	♂ Gr. H. L. N.	6 7	21 4	3 9
7	Sat	Witness in Heaven. Rev. 20: 1-7.	1 32	7 29	☾	♂ sets 7.20	7 7	20 4	4 0
2. The Witness of John the Baptist to Jesus.			1st Sunday after Epiphany.			Day's Length, 9 hours, 20 minutes			
		John 1: 19-34.	Luke 2: 41-52; Rom. 12: 1-6.						
8	Sun	Witness of John the Baptist to Jesus. Jno. 1: 19-34.	2 20	8 20	☾	♂ ♀ ☾ Castor so. 12.08	7 7	20 4	4 0
9	Mon	The young disciple. 1 Sam. 2: 18, 19; 3.	3 05	8 54	☾	♂ ♀ ☾ Orion so. 10.09	7 7	19 4	4 1
10	Tues	The disciple of Elijah. 1 Kings 19: 16-21.	3 49	9 18	☾	♀ sets 9.20	8 7	19 4	4 1
11	Wed	Disciples of Elisha. 2 Kings 5: 20-27; 6: 13-18.	4 31	10 15	☾	♂ sta. ☾ in Apogee ☾	8 7	18 4	4 2
12	Thur	The disciples of John. Mark 2: 18-22.	5 14	11 10	☾	☐ ♀ ☾, Rigel so. 9.30	9 7	18 4	4 2
13	Frid	Paul's disciple. 2 Tim. 1: 3-14.	5 56	Morn.	☾	♂ 13) ♂ ♀ ☾	9 7	17 4	4 3
14	Sat	Disciple with a new name. Acts 11: 22-26; Rev. 2: 17.	6 40	12 04	☾	♂ ☾ ♀ ☾ sets 12.15	9 7	17 4	4 3
3. Jesus Wins his First Disciples.			2nd Sunday after Epiphany.			Day's Length, 9 hours, 26 minutes			
		John 1: 35-51.	John 2: 1-11; Rom. 12: 7-16.						
15	Sun	Jesus wins his first disciples. John 1: 35-51.	7 25	1 09	☾	♂ Spica rises 5.27	10 7	16 4	4 4
16	Mon	Parting the Red Sea. Ex. 14: 21-31.	8 13	2 11	☾	♀ souths 5.40	10 7	15 4	4 5
17	Tues	Curing the waters of Marah. Ex. 15: 15-27.	9 04	3 11	☾	♂ Aldebaran so. 8.30 ☾	11 7	14 4	4 6
18	Wed	Water from the rock. Num. 20: 7-11.	9 59	4 07	☾	♂ Orion souths 9.49	11 7	13 4	4 7
19	Thur	Stoppage of Jordan's stream. Josh. 3: 9-17.	10 54	5 03	☾	♂ Pollux souths 10.30	11 7	12 4	4 8
20	Frid	Jordan divided. 2 Kings 2: 8-15.	11 51	5 52	☾	♂ ☾ ☾ ☾, ☐ centers ☾	11 7	11 4	4 9
21	Sat	Cure of the waters of Jericho.	Morn.	Ris.	☾	♂ 21) Sirius so. 10.24	12 7	11 4	4 9
4. The First Miracle in Cana.			3rd Sunday after Epiphany.			Day's Length, 9 hours, 38 minutes			
		John 2: 1-11.	Matt. 8: 1-13; Rom. 12: 17-21.						
22	Sun	The first miracle in Cana. John 2: 1-11.	12 49	6 44	☾	♂ Gr. Elong. W.	12 7	10 4	5 0
23	Mon	Jesus and the tempter. Luke 4: 1-13.	1 46	7 40	☾	☐ in Perigee	12 7	09 4	5 1
24	Tues	Jesus and the rich young man. Matt. 18: 16-22.	2 41	8 57	☾	♂ Capella souths 8.41	12 7	08 4	5 2
25	Wed	Jesus and the praying man. John 1: 45-51.	3 35	10 01	☾	♂ Orion souths 9.17 ☾	13 7	07 4	5 3
26	Thur	Jesus and John the Baptist. Matt. 8: 13-17.	4 28	11 20	☾	☐ ♂ ☾, 7* souths 9.17	13 7	06 5	5 4
27	Frid	Jesus and Peter. John 20: 15-22.	5 20	Morn.	☾	♂ 27) ♂ ☾ ☾	13 7	05 4	5 5
28	Sat	Jesus and the thief. Luke 23: 39-44.	6 12	12 20	☾	♂ rises 12.20	13 7	04 4	5 6
5. Jesus and Nicodemus.			4th Sunday after Epiphany.			Day's Length, 9 hours, 42 minutes			
		John 3: 1-5.	Matt. 8: 23-27; 1 Pet. 4: 12-19.						
29	Sun	Jesus and Nicodemus. John 3: 1-5.	7 05	1 24	☾	♂ Arcturus rises 10.15	14 7	03 4	5 7
30	Mon	Abraham's wells. Gen. 26: 15-22.	7 58	2 24	☾	♀ in ☾, ♂ in ☾	14 7	02 4	4 8
31	Tues	The prayer by the well. Gen. 24: 10-14.	8 51	3 25	☾	♂ ☾ ☾ ☾	14 7	01 4	4 9

MOON'S PHASES.

	Eastern States.		Central States.		Western States.	
New Moon	on the	5th at 1 19 even		12 39 even		11 59 morn.
First Quarter	"	13th " 3 13 even		2 33 even		1 53 even.
Full Moon	"	21st " 2 16 morn		1 36 morn		12 56 morn.
Last Quarter	"	27th " 7 22 even		6 42 even		6 02 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- January 1. Our goals for 1905. Phil. 3: 12-16. (Consecration meeting.)
 " 8. The making of a Christian: his birth. John 3: 1-8.
 " 15. Am I my brother's keeper? Gen. 4: 8-15. (A temperance meeting.)
 " 22. How to win souls for Christ. John 1: 40-46. (Led by the Lookout Committee.)
 " 29. Heroes of foreign missions: what they teach us. 2 Cor. 11: 21-28.

THE BIBLE READINGS.

It is with much pleasure that we announce to our readers that the Bible Readings used in this issue of the Year Book have been compiled by one of our own ministers. They are the work of Rev. Silas M. Grubb of the Second Church, of Philadelphia. These readings have become a permanent feature, and, we trust, a very useful one of this our church hand book. Their careful perusal and study will yield great benefits. The selections for this number are quite up to the standard of excellence in previous numbers. The readings are so arranged as to lead up

to the central theme of the lesson for each Sabbath, and thus offer a systematic reading course for the Sabbath school teacher or pupil. Systematic bible study is not soon over-emphasized. We would therefore commend to such as may not yet have come to read these selected passages daily their use in order to prepare for an intelligent comprehension and heart appreciation of the leading thought of each lesson. To the reading of the passages we would suggest the addition of prayerful meditation, and God's blessing will surely follow.

Consider, in this land so teeming full of men almost too busy to read the newspaper, what swarms of them have found they can, and for worldly gains' sake must and do, keep up through almost every waking hour a diligent thinking, questioning, reflecting, calculating, recapitulating, reconsidering, deciding! Thousands of just such declare and believe they would study the Bible if they could only—as to time and method—see how to do it. Let them simply give a seventh or tenth of that hard daily and hourly thinking which they give to their business, to the plainest utterances of the Bible upon God's nature and man's duty, and they will gain more knowledge and spiritual refreshment than by poring with eager receptiveness and docile assent over whole commentaries. They will get less learning, it may be, but more wisdom.

And so I make bold to say, when you do sit down to study Scripture, dispense, or at least try to dispense, from the beginning, with commentaries and the various other forms of lesson-helps.

What! At the very start? Yes; rather then than later. Book-helps oftener narcotize than stimulate our own thought. They make us think we are thinking, when we are only locking step with the thought of some one else. Even when they help us to think, they are apt to make thinking too easy. Easy thinking yields but flimsy thought.

But shall one set himself above the finest scholarship of the day and of the ages?

Not at all. Does the lad or lass in school set himself above his preceptor because he toils alone with slate and arithmetic, and seeks aid only in extremity? All lesson-helps should be as banks and bankers to our minds in our spiritual commerce with the Bible; that is, to be called on for aid always with a certain sparingness, and not at all until, as we may say, our own thinking powers have built up for themselves a respectable credit.

As for the commentators and lesson-helps of to-day, take, for instance, the one you are using right now for the "pereparation" (oh, what a word—what a process—to substitute for genuine study—for genuine thinking!)—the "preparation" of next Sunday's lesson: Do you know from what older fountains of merely human argument and purpose, or how largely from them, the fountain from which you are drinking is fed? Oh, put the lesson-help aside! Rub out your copied sums from the tablet of your mind and heart, and start again with nothing but the Bible and a clean slate. Don't be afraid of your own originality; there's no strong chance that you have enough of it to be afraid of. Get an answer from your own soul. Then—to press the school-room figure—bring your slate to the class; look into the commentators and lesson-helps of past and present with diligence, with caution, with humility, and with hunger and thirst after righteousness "prove all things, hold fast that which is good."—*Geo. W. Cable.*

2nd Month.

FEBRUARY.

28 Days.

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon		Moon's signs	Miscellany.	Sun		
			souths	R. & S.			set	rise	set
			h. m.	h. m.			m. h. m.	m. h. m.	m. h. m.
1 Wed		Moses by the well. Ex. 2: 15-22.	9 43	4 24	♂	♂ souths 7 44	14 6 59	5 01	
2 Thur		Broken cisterns. Jer. 2: 5-13.	10 35	4 59	♂	♂ ♀	14 6 58	5 02	
3 Frid		Come ye to the waters. Isa. 55: 1-13.	11 25	5 25	♂	♂ Orion souths 8 51	14 6 57	5 03	
4 Sat		The water of Life. Rev. 22: 1-21.	12 14		♂	♂ 4) ♀ ♀	14 6 56	5 04	
6.		Jesus at Jacob's Well. John 4: 5-14.							
		5th Sunday after Epiphany. Matt. 13: 24-30; Col. 3: 12-17.							
						Day's length, 10 hours, 08 minutes			
5 Sun		Jesus at Jacob's well. John 4: 5-14.	1 00	7 01	♂	♂ sets 7 25	14 6 55	5 05	
6 Mon		Abraham's son. Gen. 22: 1-14.	1 44	8 31	♂	♂ Pollux souths 10 40	14 6 54	5 06	
7 Tues		The Shunamite's son. 2 Kings 4: 25-37.	2 27	9 41	♂	♂ ♀ sets 9 47	14 6 53	5 07	
8 Wed		David's son. 2 Sam. 12: 15-23.	3 10	10 51	♂	♂ ♀ ♀, ♀ in Apogee ♀	15 6 52	5 08	
9 Thur		The Syro-Phoenecian's daughter. Mk. 7: 24-30.	3 52	11 48	♂	♂ ♀ in Aphelion	15 6 51	5 09	
10 Frid		The prodigal son. Luke 15: 11-24.	4 34		♂	♂ Morn. ♀ ♀	15 6 49	5 11	
11 Sat		The son of God. 1 John 3: 1-11.	5 18	12 58	♂	♂ ♀ sets 12 30	15 6 48	5 12	
7.		The Second Miracle in Cana. John 4: 43-54.							
		6th Sunday after Epiphany. Matt. 17: 1-9; 2 Peter 1: 16-21.							
						Day's length, 10 hours, 24 minutes			
12 Sun		The Second Miracle in Cana. John 4: 43-54.	6 04	1 57	♂	♂ 12) ♀ ♀	15 6 47	5 13	
13 Mon		By the rivers of Babylon. Ps. 137.	6 52	2 52	♂	♂ Arct. rises 9 05	14 6 45	5 15	
14 Tues		The vision of Holy waters. Ezek. 47: 1-13.	7 43	3 41	♂	♂ ♀ Gr. Elong. E.	14 6 44	5 16	
15 Wed		Naaman at Jordan. 2 Kings 5: 8-14.	8 37	4 25	♂	♂ ♀ ♀	14 6 43	5 17	
16 Thur		The Fountain of Life. Ps. 36.	9 33	4 57	♂	♂ Orion souths 7 45	14 6 42	5 18	
17 Frid		God our help in trouble. Ps. 46.	10 31	5 28	♂	♂ Spica rises 9 52	14 6 41	5 19	
18 Sat		By the pool of Siloam. John 9: 1-12.	11 28	5 59	♂	♂ Sirius souths 8 32	14 6 39	5 21	
8.		Jesus at the Pool of Bethesda. John 5: 1-15.							
		Septuagesima. Matt. 20: 1-16; 1 Cor. 9: 24; 10: 5.							
						Day's length, 10 hours, 42 minutes			
19 Sun		Jesus at the Pool of Bethesda. John 5: 1-15.	Morn.	Ris.	♂	♂ 19) ♀ enters ♀	14 6 38	5 22	
20 Mon		Bread given from heaven. Ex. 16: 4-18.	12 25	7 10	♂	♂ ♀ in Perigee	14 6 38	5 22	
21 Tues		Bread miraculously supplied. 2 Kings 4: 38-44.	1 22	8 11	♂	♂ Procyon so. 9 12	14 6 35	5 25	
22 Wed		Bread offered to the Lord. Ex. 25: 23-30.	2 17	9 15	♂	♂ 7* sets 12 47	14 6 34	5 26	
23 Thur		Bread a type of Christ. 1 Cor. 10: 14-21.	3 12	10 12	♂	♂ Antares rises 2 26	14 6 33	5 27	
24 Frid		The Bread of Life. John 6: 26-60.	4 06	11 12	♂	♂ ♀ ♀, ♀ ♀	13 6 32	5 28	
25 Sat		The Lord's supper. 1 Cor. 11: 20-24; Luke 22: 15-20.	5 00		♂	♂ ♀ rises 11 11	13 6 30	5 30	
9.		The Miracle of the Loaves and Fishes. John 6: 1-14.							
		Sexagesima. Luke 8: 4-15; 2 Cor. 11: 19; 12: 9.							
						Day's length, 11 Hours, 00 minutes			
26 Sun		Miracle of the Loaves and Fishes. Jno. 6: 1-14.	5 54	12 12	♂	♂ 26) Pollux so. 9 17	13 6 29	5 31	
27 Mon		The feast of Bellshazzar. Dan. 5.	6 47	1 12	♂	♂ ♀ ♀	13 6 28	5 32	
28 Tues		Ester's banquet. Ester 7.	7 40	2 10	♂	♂ Spica souths 9 12	13 6 27	5 33	

MOON'S PHASES.

	Eastern States.		Central States.		Western States.	
New Moon	on the	4th at 4 08 morn		3 28 morn		2 48 morn
First Quarter	"	12th " 11 22 morn		10 42 morn		10 02 morn
Full Moon	"	19th " 1 54 even		1 14 even		12 34 even
Last Quarter	"	26th " 5 05 morn		4 25 morn		3 45 morn

Saturn (♄) is in conjunction with the sun on the 12th and cannot be seen.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- February 5. What I owe to Christian Endeavor. Ezek. 47: 1-12; Ps. 36: 8. (Christian Endeavor Day.)
- " 12. Christ a Servant—and we are servants. Phil. 2: 3-11.
- " 19. Glorifying God in our home. Eph. 6: 1-9.
- " 26. Heroes of home mission: what they teach us. Jer. 1: 7-19.

Marriage—Why? Who? Where? *

ALLEN M. FRETZ.

When the request came to me to prepare a paper on the above theme I began to question the need and propriety of the discussion of a matter chiefly pertaining to young people who may be thinking of matrimony and in which, to the minds of worldly-minded people, ministers have no interest save the tying of the knot. But, immediately, upon a moment's reflection, came the response—there is need, the greatest need, there is propriety, the best propriety; and while our consideration of the subject may be confined to a small body, what is written and said may possibly be given wings, and thus made to fly to those whom it seemingly applies more especially, helping them in holy courtship and blessed marriage, bringing blessings on individuals and the church.

In answering the query *Why?* of our theme, it will be necessary to consider the subject as to its origin, nature and need. Marriage is a divine ordinance. God himself is its author and institutor. It was instituted during man's innocence, in the earthly Paradise. It was ratified by Jesus Christ, the teacher and lawgiver of reclaimed humanity, and declared by the apostle to be "honorable in all." The institution of the family grew out of creative wisdom and kindness to the human creature; for the benefit of the race, to increase human happiness, to repress irregular affection, to support social order, and to provide that through it truth and holiness might be transmitted from one age to another. God saw it was not good for man to be alone, even in the most sacred and holy condition that he could be placed in, and so gave him woman for his companion and solace, in a union so intimate and so tender that they were regarded as "no more twain but one flesh." It is pointed out alike by the word of God, and the relations and experiences of our race, as eminently conducive to human happiness. It is the source of purity and permanency of domestic, social and civil institutions. Wherever it has been dishonor-

ed, the fountains of domestic affection have flowed with the mingled and bitter waters of jealousy, alienation and strife; the education and happiness of the rising generation have been neglected; the sanctions of private and public virtue impaired; and the stronghold of society sundered. Prayerless and unholy courtship often terminate in the fruit of the "lust of flesh"; and illconsidered and hastily cemented unions are the cause of a very large proportion of the immoralities and domestic infelicities now so frightfully prevalent, a few examples of which recently occurred in the Bloch and Bechtel murder cases in Allentown; the Chase divorce proceedings of a town a little further north; the Watkins—Graeber breach of promise case seeking justice in Philadelphia; the fifteen-year-old bride, of Washington, Pa., tiring of married life after a trial of three days, returning to the parental roof. These are but a few examples in a very limited territory and time. Certainly the time is ripe, as there is ripest reason, for men and women to seek a better understanding and a wiser interpretation of the meaning of marriage, for if the simple laws of nature and justice continue to be violated, the patience of the Lord may soon be exhausted and untold misery will punish the wrong. A nation finds its fairest warrant in the happy marriages of its citizens, and bases upon them its firmest hopes of perpetuity.

They are the surest guarantee against discontent, pledges of interest in the general weal, and anchors, enabling the Ship of State to ride royally the teasing, chopping sea of politics. And so we find loyal citizens exerting themselves in behalf of more stringent marriage and divorce laws; laws against polygamy; the debarring of Mormon representatives from seats in our legislative halls, etc. True marriage should be encouraged. The young men may be the church's glory and the nation's hope, but churches do not flourish on glory nor nations live on promises to pay. The quiet family man is the real element of growth, strength and greatness.

The instinct of the older nations led them not only to encourage marriage, but even to ordain severe penalties against such as insisted on celibacy. Sparta may have been unreasonably cruel in this respect.

*Paper read at Ministerial Conference Jan. 11, 1904, Quakertown, Pa.

3rd Month.

MARCH.

31 Days.

Date	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon		Moon's signs	Miscellany.	Sun		
			souths	R. & S.			slo	rise	sets
			h. m.	h. m.			m. h. m.	h. m.	h. m.
1 Wed		Herods birthday feast. Mk. 6: 21-29.	8 32	3 07	♂ ♀ Gr. Hel. Lat. so. ☾		13 6 25	5 35	
2 Thur		The passover instituted. Ex. 12.	9 22	3 59	♂ Sirius souths 9 30		12 6 24	5 36	
3 Frid		The three feasts. Ex. 23: 14-19.	10 10	4 38	♂ Orion souths 8 51		12 6 22	5 38	
4 Sat		The Law of the feasts. Lev. 23.	10 57	5 18	♂ ♀ ♀ in Perihelion		11 6 20	5 40	
10.		Jesus at the feast of the Tabernacles. Quinquagesima John 7: 37-46. Luke 18: 31-43; 1 Cor. 13: 1-13.				Day's length, 11 hours, 20 minutes			
5 Sun		The feast of the tabernacle. John 7: 37-46.	11 41	5 49	♂ ♀ ☾		11 6 20	5 40	
6 Mon		Sons of Abraham through faith. Gal. 3: 3-6.	12 25	6 27	♂ ☾ 6) ☾ Ecl'd Inv.		11 6 18	5 42	
7 Tues		The spirit of liberty. Rom. 8: 11-19.	1 07	7 27	♂ Pollux so. 10 36 ☾		11 6 17	5 43	
8 Wed		Where liberty may be found. 2 Cor. 3: 11-18.	1 49	8 34	♂ ♀ sets 8 30		11 6 16	5 44	
9 Thur		Freedom from the law. Rom. 4: 1-6.	2 32	9 21	♂ ♀ ☾, ♂ ♀ ☾, ♂ ♀ ☾		11 6 14	5 46	
10 Frid		Liberty typified. Lev. 25: 10-17.	3 15	9 52	♀ sets 9 20		10 6 13	5 47	
11 Sat		The Gospel the law of liberty. Jas. 1: 19-25.	3 59	10 49	♂ ♀ 7* souths 6 14		10 6 12	5 48	
11		The Slavery of Sin. 1st Sunday in Lent. John 8: 31-40. Matt. 4: 1-11; 2 Cor. 6: 1-10.				Day's length, 11 hours, 36 minutes			
12 Sun		The Slavery of Sin. John 8: 31-40	4 46	11 53	♂ Andromeda sets 8 14 ☾		9 6 10	5 50	
13 Mon		Creation of Light. Gen. 1: 1-5.	5 35	Morn.	♂ Arcturus rises 7 22		9 6 09	5 51	
14 Tues		Cloud and fire. Ex. 13: 17-22.	6 26	12 50	♂ ♀ 14) 7* sets 11 22		9 6 08	5 52	
15 Wed		The light of the world. Matt. 5: 16-20.	7 19	1 42	♂ ♀ ☾		9 6 06	5 54	
16 Thur		The light of the Gentiles. Isa. 9: 1-7.	8 14	2 27	♂ ♀ stationary		8 6 05	5 55	
17 Frid		Witness of the light. John 1: 4-14.	9 10	3 20	♂ Spica sets 8 06		8 6 04	5 56	
18 Sat		No night there. Rev. 21.	10 06	4 28	♂ Vega rises 9 52		8 6 03	5 57	
12.		Healing the Man Born Blind. 2nd Sunday in Lent. John 9: 1-11. Matt. 15: 21-28; 1 Thess. 4: 1-8.				Day's length, 11 hours, 54 minutes			
19 Sun		Healing of the man born blind. John 9: 1-11.	11 03	5 27	♂ Orion sets 12 10		8 6 02	5 58	
20 Mon		Christ the life and light of men. John 8: 12-30	morn.	Ris.	♂ ♀ 20) ♂ in ☾		7 6 01	5 59	
21 Tues		Jesus and John the Baptist. John 3: 22-36.	12 55	7 17	♂ ♀ ENTERS ♀ D. & N. EQ		7 6 00	6 00	
22 Wed		The Master's good works. John 10: 22-32.	1 52	8 16	♂ ♀ greatest brilliancy		7 5 59	6 01	
23 Thur		God's love in the gift of his son. John 3: 14-21.	2 48	9 14	♂ ♀ rises 9 10		6 5 57	6 03	
24 Frid		Jesus and the Samaritans. John 4: 14-42.	3 44	10 13	♂ ♀ ☾		6 5 56	6 04	
25 Sat		The bread of life. John 6: 47-65.	4 40	11 11	♂ ♀ ☾, ♂ in Per.		6 5 55	6 05	
13.		REVIEW. Third Sunday in Lent. Luke 11: 14-28; Eph. 5: 1-9.				Day's length, 12 Hours, 10 minutes			
26 Sun		REVIEW.	5 35	Morn.	♂ ♀ Gr. Hel. Long. N.		5 5 53	6 07	
27 Mon		The shepherd of Israel. Ezek. 34: 11-16.	6 28	12 10	♂ ♀ 27) ♂ ☾ ☾		5 5 52	6 08	
28 Tues		The guiding shepherd. Ps. 77: 10-20.	7 19	1 08	♂ ♀ Sirius sets 11 13		5 5 50	6 10	
29 Wed		Habitation of shepherds. Jer. 33: 9-14.	8 08	1 56	♂ ♀ 7* sets 10 37		4 5 49	6 11	
30 Thur		The Lord's flock. Isa. 40: 8-11.	8 55	2 45	♂ ♀ rises 2 40		4 5 48	6 12	
31 Frid		The shepherd of the sheep. John 10: 1-17.	9 40	3 30	♂ ♀ ☾		4 5 47	6 13	

MOON'S PHASES.

	Eastern States.	Central States.	Western States
New Moon	on the 6th at 12 21 morn (5th)	11 41 even	11 01 even
First Quarter	" " 14th " 4 01 morn	3 11 morn	2 31 morn
New Moon	" " 20th " 11 57 even	11 17 even	10 37 even
Last Quarter	" " 27th " 4 37 even	3 57 even	3 17 even

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- March 5. The making of a Christian: his speech. Ps. 145: 1-12, 21; Matt. 10: 32, 33.
(Consecration meeting.)
- " 12. Christ the Great Physician. Luke 4: 16-19; 5: 27-32; 1 Peter 2: 24.
- " 19. Glorifying God in our daily work. Matt. 5: 13-16; Rom. 12: 11.
- " 26. Christian Endeavor comradeship: with other churches, at home, and with distant lands. Acts 17: 24-28; John 17: 20-21.

Bachelors in her realm were not allowed to witness the public gymnastic exercises of the maidens, but were compelled to exercise themselves by nakedly taking winter marches around the market place, singing a song composed against themselves, and expressing the justice of their punishment. Rome, perhaps less cruel, was not less rigid. Bachelors were deprived of all public positions, as their stake in the interests of the nation was not held to be sufficient to warrant their fidelity. Any unmarried person to whom a legacy had been left, was obliged to marry within one hundred days after the testator's death, or lose one-half the amount willed to him. Modern legislation has with perhaps increased wisdom shrunk from such attempts at coercion, yet our legislative bodies, might enact more harmful laws than statutes taxing bachelors for the education of the children of the poor.

Without marriage, and the acknowledged laws that govern it, the weak would be at the mercy of the strong, beauty would be the prey of the robber, and innocence the wallow of the brute, and love would no more root in our common soil than the color of the clouds leave eternal dyes upon the rocks. Without it men could never have advanced beyond the rudest stage of being. See, now, in our modern life how the man of the unhappy home grows cross and querulous, fitful and faultfinding, unable to attend to business, distrustful of friends, and quick to make foes. Then let us imagine so desperate and altogether horrible a matter as a world without a home, a restless, uneasy, savage world, a theatre of murder and hatred decimated by the very pestilence of atrocity, and without marriage! This is truly what the world would be. Free love is the quarry from which eager demons cut the stones that make the masonry of hell; conjugal love the place where joyous angels find the shapely marbles wherewith to raise the wondrous mansions of future glory.

WHO?

From the somewhat lengthy consideration of the why? we are led to consider the query who? of our theme. Perhaps we have already somewhat anticipated the answer and yet we want to stop a few moments—to be, if possible, more explicit.

Who may marry? 1. Too near relatives should not marry. The Divine law as propounded by Moses (Lev. 18) prohibits marriage of all under first cousins; our own state law recently enacted on the matter includes first cousins in its prohibitory provision, which may be, undoubtedly a wise provision. 2. There should be perfect equality. By that I do not mean that the contracting parties must necessarily be alike in all the different functions and qualifications of life, but there should be such a harmony in their diversity that when the two are placed on opposite platforms of the scales of human nature, there may be a perfect balance. The Divine intention was such an equality. Of *man*, not of any superior or inferior material was woman made. Neither did God take another lump of red earth and form a wife out of it; they would then have argued for the first place and all time would not have settled the dispute. Of *man* he made man's other part, that he should not despise himself. Nor is there evidence that He created woman a separate soul; but it would seem rather that so perfect was the primal union, that from Adam's very soul, as well as from his body, was the first woman created. Thus though separated in body, they became united in essence through the spiritual nature of the marriage bond.

3. There must be true love. Not money, nor lust, nor worldliness should be the motive behind the marriage vow. An affection which transcends every other earthly love is indispensable to the happiness in this relation. The human heart weighs heavier than all the gold that was ever rived from mine, or washed from river bed, and its virtues are choicer than diamonds or the jewels in kingly crowns. True marriage is a divine ordinance. Any other marriage may be a contract, but there is a great difference between a sacred ordinance and a contract. The marriage into which money, lust or worldliness enters rather than true love, is a mere game of chance. *One* is bound to lose, and it will be a strange thing if both do not lose in the end. Jonathan Edwards is said to have refused to give his daughter to a young and ardent suitor, and when the young man asked the reason, rather indignantly, the blunt minister replied: "Because she has such a bad temper that she would make hell

4th Month

APRIL.

30 Days.

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun sio. m.	Sun rise h. m.	Sun sets h. m.
1 Sat		The shepherd's psalm. Ps. 23.	10 23	4 11	♈	Rigel sets 9 57	☾	4 5	44 6 16
14.		Jesus the Good Shepherd John 10: 7-18.	Fourth Sunday in Lent. John 6: 1-15; Gal. 4: 21-31.			Day's Length, 12 hours, 32 minutes			
2 Sun		Jesus the Good Shepherd. John 10: 7-18.	11 06	4 51	♈	♂ stationary		4 5	43 6 17
3 Mon		Delivered from death by fire. Dan. 3: 19-27.	11 48	5 40	♈	Antares rises 11 08 ♎		3 5	41 6 19
4 Tues		Delivered from death by lions. Dan. 6: 16-23.	12 38		Sets ♈	4) ♄ in Gr. El. E.		3 5	40 6 20
5 Wed		Saved from death in the deep. Jonah 2: 1-10.	12 59	7 27	♈	♀ stationary		3 5	39 6 21
6 Thur		Raising the widow's son. 1 Kings. 17: 17-24.	1 13	8 14	♈	♂ ♄ ♄, ♂ ♄ ♄, ♂ ♄ ♄		2 5	38 6 22
7 Frid		The Shunamite's boy raised. 2 Kings 4: 25-37.	1 47	8 56	♈	7* sets 10 03		2 5	37 6 23
8 Sat		The Valley of dry bones. Ezek. 37: 1-14.	2 43	9 44	♈	♈ stationary		2 5	35 6 25
15.		The Raising of Lazarus. John 11: 32-45.	Fifth Sunday in Lent. John 8: 46-59; Heb. 9: 11-15.			Day's Length, 12 hours, 50 minutes			
9 Sun		The Raising of Lazarus. John 11: 32-45.	3 31	10 44	♈	Orion sets 10 44	☾	1 5	34 6 26
10 Mon		Care for the poor. Ex. 8-13.	4 20	11 41	♈	♈ souths 8 58		1 5	33 6 27
11 Tues		Offerings of the poor acceptable. 2 Cor. 8:1-12.	5 12		Morn. ♈	♄ ♄ ♄	☉	5 31	6 29
12 Wed		Our master's poverty. Matt. 8: 8-22.	6 04	12 36	♈	12) Vega rises 8 24	f	5 30	6 30
13 Thur		Abraham's great sacrifice. Gen. 22: 1-14.	6 58	1 16	♈	♈ stationary		1 5	29 6 31
14 Frid		The widow's sacrifice. Mk. 12: 38-44.	7 53	1 57	♈	Regulus rises 1 08		1 5	28 6 32
15 Sat		The great sacrifice. Luke 23: 34-45.	8 47	2 37	♈	Spica souths 11 42		1 5	27 6 33
16.		The Supper at Bethany. John 12: 1-11.	Palm Sunday. Matt. 21: 1-9; Phil. 2: 5-11.			Day's Length, 13 hours, 06 minutes			
16 Sun		The Supper at Bethany. John 12: 1-11.	9 42	3 36	♈	Sirius sets 10 07		1 5	25 6 35
17 Mon		I shall see God in the flesh. John 19: 25-29.	10 37	4 27	♈	Rigel sets 8 58	♈	1 5	24 6 36
18 Tues		How long until the end? Dan. 12: 1-13.	11 33	5 08	♈	♄ in Perigee		2 5	23 6 37
19 Wed		Resurrection predicted. Isa. 26: 12-19.	Morn.	Ris.	♈	19) Arct. ris. 12 20		2 5	21 6 39
20 Thur		Resurrection through death. Matt. 20:17-29.	12 30	8 13	♈	♄ ♄ ♄, ☉ Ent. ♈		2 5	20 6 40
21 Frid		Good Friday. John 2: 18-22.	1 27	9 13	♈	7* sets 9 09		2 5	19 6 41
22 Sat		The Gospel of the resurrection. 1 Cor. 15.	2 25	10 12	♈	♄ rises 7 30		2 5	18 6 42
17.		Jesus entering Jerusalem. John 12: 12-36. Or Easter Lesson. Luke 24: 1-12.	Easter Sunday. Mark 16: 1-8; 1 Cor. 5: 6-8.			Day's Length, 13 hours, 24 minutes			
23 Sun		Easter Sunday. John 12: 12-36.	3 22	11 09	♈	♄ ♄ ♄, ♂ ♄ ☉ Infer. ♈	☉	2 5	17 6 43
24 Mon		The humility of Moses. Ex. 3: 11-15; 4: 10-12.	4 18		Morn. ♈	♈ souths 8 07		2 5	15 6 45
25 Tues		Gideon's humility. Judges 6: 12-16.	5 12	12 10	♈	♄ souths 1 10		2 5	14 6 46
26 Wed		Humility of John the Baptist. Matt. 3: 13-17.	6 03	12 48	♈	26) Orion sets 9 58		2 5	13 6 47
27 Thur		The centurion's humility. Matt. 8: 5-14.	6 52	1 32	♈	♄ ♄ ♄ Inferior		2 5	12 6 48
28 Frid		Humility of woman of Canaan. Matt. 15: 21-31	7 38	2 13	♈	♄ ♄ ♄, ♄ in ♈		3 5	11 6 49
29 Sat		The humility of Christ. Phil. 2: 3-11.	8 22	2 52	♈	♈ rises 2 15		3 5	10 6 50
18.		Jesus Washing the Disciple's Feet. John 13: 1-14.	1st Sunday after Easter. John 20: 19-31; 1 John 5: 4-10.			Day's Length, 13 hours, 40 minutes			
30 Sun		Jesus washing the disciple's feet, Jno. 13:1-14.	9 05	3 30	♈	Vega rises 7 15	☉	3 5	09 6 51

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 4th at 6 25 even	5 45 even	5 05 even.
First Quarter	" " 12th " 4 43 even	4 03 even	3 23 even.
Full Moon	" " 19th " 8 40 morn	8 00 morn	7 20 morn.
Last Quarter	" " 26th " 6 15 morn	5 35 morn	4 55 morn.

Venus (♀) is in Inferior conjunction with the sun on the 27th and changes from evening star to morning star.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- April 2. The making of a Christian: his food. 2 Tim. 3: 14-17; John 6: 47-58.
(Consecration meeting.)
- " 9. What does Christ's life show us about the Father? John 14: 6-24.
- " 16. Glorifying God in our recreations. 1 Cor. 10: 31; Ps. 16: 5-11.
- " 23. "The power of His resurrection." Rom. 6: 3-13; Phil. 3: 10. (Easter meeting.)
- " 30. Prayer for missions, at home and abroad. 1 Tim. 2: 1-8.

on earth for you."

4. There should be oneness in the Lord. Both should be Christians. The child of God must refuse the offer of marriage of a person worldly-minded and inclined to evil habits. God abhors such unions. He desires spiritual oneness. The Levitical law is very emphatic. Concerning this see Deut. 7: 3, 4. The church at Corinth had with her other errors probably also this one, so the apostle wrote (2 Cor. 6: 14) "Be ye not unequally yoked with unbelievers" etc. Piety and virtue should be the first objects sought in seeking or accepting the offer of a partner for life. By virtue is meant here not mere personal chastity, (though that indeed is included), but that intention of well-doing which includes all qualities of goodness and purity. A person may be chaste and still not virtuous, since virtue takes care not only of the interests of the body, but also of the mind and soul. Virtue is the foundation upon which the edifice of true happiness in the marriage relation can be built.

5. There should be ability for self support. By this I would not suggest the idea that each should be independent in self-support. But there should be such ability so that when circumstances and conditions make it necessary either one of the union will be able to give assistance to the other. When all things are agreeable and the Lord's blessing rests upon the home, their united abilities may be a great blessing to such as need aid.

6. As to age, I would say, do not marry too young, do not wait too long. Young people should not marry while in their minority, they should not wait till thirty. Between the ages of twenty-one and twenty-seven, as circumstances will justify, are the proper years for marriage.

7. There should be the approval of parents or guardians. This statement I will qualify with, *by all means*, and pass on to the consideration of the Where? I do not consider the place of so very much importance if other conditions are proper; still some places seem to be more suitable than others. The sacredness of the ordinance should by no means be lessened, but rather increased by the place and its surroundings. Marriages are performed at the pastor's residence, at the parental home or the home of a friend,

in the church, sometimes in magistrates' offices or other public places. I have even heard of people going to "Jersey" or "York" to get married. Well, what of that? Oh, nothing, if the object of going is not to evade the just and righteous marriage laws of our own state and set at defiance the law of morality and virtue given by God for His people and His church. If I should name my preference as to place I would say: First the parental home, secondly, the church.

In conclusion, marriage is the mother of foundations, of cornerstones, capacious mansions, of all dwellings that are not canvas, and of all homes that are not tents and wigwams. The latter do not invite comfort, nor call luxury to abide in them. Marriage implies stability and comfort, all else being grievous uncertainty. How much also the religious life of the race depends upon it needs not be argued to the minds of intelligent men and women. If then the suggestions expressed in this paper will be helpful in elevating the sacred ordinance in the minds and hearts and lives of parents, and young people who are looking forward to married life, and in the administration of the rite of marriage by pastors, then I shall consider my time and efforts well spent. And so in closing I pray God's richest blessings on the same.

Souderton Pa.



Help to Bear the Burdens.

"Bear ye one another's burdens" is a divine command that has echoed all along the eighteen centuries since spoken by Him who bore the heavy cross for the sins of mankind, and yet how few have heeded it. "No sorrow like my sorrow," is the murmuring complaint from lips white with pain, when it is but a repetition of the suffering that has been endured by thousands of hearts, and will be endured again and again in the years to come. Happy is he, who, rising above the storm-cloud of his own life, can look down from a serener sky and speak of a conquering peace to the troubled soul groping in darkness.

5th Month.

MAY.

31 Days.

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun last m. h. m.	Sun rise h. m.	Sun sets h. m.
1 Mon		Israel a Vine. Ezek. 15.	10 29	4 04		☾ in Apogee	3 5 07	6 53	
2 Tues		The empty vine. Hosea 10.	11 11	4 37		7* sets 8 28	3 5 06	6 54	
3 Wed		The angel reaper. Rev. 14: 15-20.	11 55	4 54		♂ ♀ ☾, ♂ ♀ ☾	3 5 05	6 55	
4 Thur		The parable of the vineyard. Matt. 20: 1-16.	12 41		Sets	♂ ♀ ☾, ♂ ♀ ☾	3 5 04	6 56	
5 Frid		The Lord's vineyard. Mark 12: 1-12.	1 28	8 33		♂ ♀ ☾, ♂ ♀ ☾	3 5 03	6 57	
6 Sat		Sour grapes. Jer. 31: 27-30.	1 54	9 33		♂ ♀ stationary	4 5 02	6 58	
19.		The Vine and the Branches. John 15: 1-12.	2nd Sunday after Easter. John 10: 12-16; 1 Peter 2: 21-25.		Day's length, 13 hours, 56 minutes				
7 Sun		The vine and the branches. John 15: 1-12.	2 17	10 27		♂ ♀ ☾, ♂ ♀ ☾	4 5 01	6 59	
8 Mon		Abraham's prayer for Sodom. Gen. 18: 23-33.	3 08	11 17		♂ ♀ ☾, ♂ ♀ ☾	4 5 00	7 00	
9 Tues		David's prayer. Ps. 51.	4 01	11 55		♂ ♀ ☾, ♂ ♀ ☾	4 4 59	7 01	
10 Wed		Solomon's prayer for wisdom. 1 Kings 3: 6-9.	4 53		Morn.	♂ ♀ ☾, ♂ ♀ ☾	4 4 58	7 02	
11 Thur		Asa's prayer. 2 Chron. 14: 11-15.	5 46	12 36		♂ ♀ ☾, ♂ ♀ ☾	4 4 57	7 03	
12 Frid		Hezekiah's prayer. Isa. 38: 1-8.	6 39	1 08		♂ ♀ ☾, ♂ ♀ ☾	4 4 56	7 04	
13 Sat		The Lord's prayer. Matt. 6: 5-15.	7 32	1 50		♂ ♀ ☾, ♂ ♀ ☾	4 4 55	7 05	
20.		Jesus Prays for His Followers. John 17: 15-26.	3rd Sunday after Easter. John 16: 16-23; 1 Peter 2: 11-20.		Day's length, 14 hours, 10 minutes				
14 Sun		Jesus prays for his followers. John 17: 15-26.	8 25	2 20		♂ ♀ ☾, ♂ ♀ ☾	4 4 54	7 06	
15 Mon		The apostles before the council. Acts 4: 5-23.	9 18	3 10		♂ ♀ ☾, ♂ ♀ ☾	4 4 53	7 07	
16 Tues		Paul before Felix. Acts 24: 10-27.	10 13	3 43		♂ ♀ ☾, ♂ ♀ ☾	4 4 52	7 08	
17 Wed		Paul before Agrippa. Acts 26.	11 09	4 19		♂ ♀ ☾, ♂ ♀ ☾	4 4 51	7 09	
18 Thur		Jesus made prisoner. John 22: 63-71.	morn.	Ris.		♂ ♀ ☾, ♂ ♀ ☾	4 4 50	7 10	
19 Frid		Jesus before Caiphas. Matt. 26: 57-69.	12 07	8 06		♂ ♀ ☾, ♂ ♀ ☾	4 4 50	7 10	
20 Sat		Jesus before Herod. Luke 23: 6-12.	1 09	9 04		♂ ♀ ☾, ♂ ♀ ☾	4 4 49	7 11	
21.		Jesus Before Pilate. John 18: 28-40.	4th Sunday after Easter. John 16: 5-15; Jas. 4: 16-21.		Day's length, 14 hours, 22 minutes				
21 Sun		Jesus before Pilate. John 18: 28-40.	2 03	10 00		♂ ♀ ☾, ♂ ♀ ☾	3 4 48	7 12	
22 Mon		A voluntary atonement. Ps. 40: 6-8; Heb 10: 5-9.	3 00	10 51		♂ ♀ ☾, ♂ ♀ ☾	3 4 47	7 13	
23 Tues		The atonement foretold. Isa. 53: 4-12.	3 54	11 36		♂ ♀ ☾, ♂ ♀ ☾	3 4 46	7 14	
24 Wed		The atonement fore-ordained. Rom. 3: 20-26.	4 45		Morn.	♂ ♀ ☾, ♂ ♀ ☾	3 4 46	7 14	
25 Thur		The better sacrifice. Rom. 9: 19-28.	5 33	12 17		♂ ♀ ☾, ♂ ♀ ☾	3 4 45	7 15	
26 Frid		Grace and mercy in the atonement. Eph. 2: 4-8	6 18	12 56		♂ ♀ ☾, ♂ ♀ ☾	3 4 44	7 16	
27 Sat		The preaching of the cross. 1 Cor. 1: 17-31.	7 02	1 30		♂ ♀ ☾, ♂ ♀ ☾	3 4 43	7 17	
22.		The Crucifixion. John 20: 11-23.	5th Sunday after Easter. John 16: 23-30; Jas. 1: 22-27.		Day's length, 14 Hours, 34 minutes				
23 Sun		The Crucifixion. John 20: 11-23.	7 44	2 07		♂ ♀ ☾, ♂ ♀ ☾	3 4 43	7 17	
29 Mon		Life after death. Ps. 49: 1-15.	8 26	2 42		♂ ♀ ☾, ♂ ♀ ☾	3 4 42	7 18	
30 Tues		Redeemer liveth. Job 19: 23-29.	9 09	3 22		♂ ♀ ☾, ♂ ♀ ☾	3 4 41	7 19	
31 Wed		Saints in Christ shall rise. 1 Cor. 15: 12-23.	9 52	4 03		♂ ♀ ☾, ♂ ♀ ☾	3 4 41	7 19	

MOON'S PHASES.

	Eastern States.	Central States.	Western States
New Moon	on the 4th at 10 52 morn	10 12 morn	9 32 morn
First Quarter	" " 12th " 1 48 morn	1 08 morn	12 28 morn
Full Moon	" " 18th " 4 38 even	3 58 even	3 18 even
Last Quarter	" " 25th " 9 51 even	9 11 even	8 31 even

Jupiter (♃) is in conjunction with the sun on the 4th and cannot be seen.

Mars (♂) is in opposition with the sun on the 8th and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- May 7. The making of a Christian: his exercise. Jas. 1: 22-27. (Consecration meeting.)
 " 14. Spirit-filled Christians. Acts 2: 1-4, 41-47.
 " 21. Growing up for God. Eph. 4: 11-16. (Union meeting with the Juniors.)
 " 28. Missions in Roman Catholic countries. Ps. 67: 1-7.

Leonhart Schiemer.

Leonhart Schiemer, the first bishop of our church in Upper Austria, was the son of honorable parents, who, according to his own testimony brought him up in the honor and fear of God, and sent him diligently to school.

After having studied for several years in Vienna and other places, he was given to a priest in Austria, but since he did not experience much godly teaching and good behavior, he concluded not to become a priest but to enter the barefoot-order whose humble and good behavior attracted him.

Disappointed he fled after six years from the monastery at Tudenburg and having received a garment and one gulden from a citizen of the town, he walked to Nueremberg and became a tailor and traveled through Austria. In Nikolsburg he met B. Hubmaier, went to Vienna and there was baptized by Oswalt Glaidt, who in connection with John Hut was the minister of the Baptist congregation. John Hut had taught him for two days and he hearing nothing but the word of God was willing to enter upon their life in the spring of 1527.

He went to Steyer, was elected minister, entered upon his work with the greatest ardor, he taught in many places in Austria, Salzburg, Bavaria and Tyrol. He came to Schwatz intending to baptize a number of people but being recognized by a monk he was afraid he might be betrayed and went into the jurisdiction of Rothenburg. Here he was apprehended on the 25th of November 1527 and brought to the judge Barth Angst. This man was advised to condemn him, to give an example to the common people to better beware of bad misleading sects and heretical teaching.

The duke of Bavaria, a merciless persecutor of the pious brethren demanded his extradition but was refused. The prisoner tried to escape and the judge was reprimanded for his leniency toward him, so he reported on January 14th that Lienhard Shemer had been executed.

Leonhart Schiemer was condemned to be burnt but was beheaded and then burnt. He wrote several pamphlets and letters. His confession of faith on the day of his death January 14, 1528, was the last. Among

the old martyr songs of the "Aussbundt" we find one by him, but it is given in such quaint poetry of nearly 400 years ago that it would lose too much by being translated.

The year 1528 saw the execution of many of the best and leading men of the brethren: Michael Sattler, Leonhart Schiemer, Balthasar Hubmaier, Hans Schlaffer, Thomas Waldhauser and Eitelhans Langenmantel.

Translated from Dr. Beck's "Die Geschichtsbücher der Wiedertäufer," a work nearly four hundred years old, by C. H. A. v. d. Smitten, whose sketch of Hans de Ries appeared in the Year Book of 1904.



Danger of Avarice.

Gotthold saw a bee flutter for awhile around a pot of honey, and at last light upon it, intending to feast to its heart's content. It, however, fell in, and, being besmeared in every limb, miserably perished. In this he mused and said: It is the same with temporal prosperity, and that abundance of wealth, honor and pleasure which are sought for by the world as greedily as honey is by the bee. A bee is a happy creature so long as it is assiduously occupied in gathering honey from the flowers, and by slow degrees accumulating a store of it. When, however, it meets with a hoard like this, it knows not what to do, and is betrayed into ruin. In like manner, many a man shows himself godly, humble, pious, so long as he is obliged from day to day, to earn his bread with the sweat of his brow, and constant difficulty and toil. Let some extraordinary turn of fortune, however, suddenly put him in possession of great wealth, and it becomes a stair by which he descends to the pit of destruction. A bee perishing like this in a pot of honey, might be painted with the motto, Abundance is my ruin. What then, O my God! ought I to desire? A great fortune might prove to be a great misfortune, and abundance issue in eternal want. Grant me grace that, like a bee, I may diligently labor in thy fear, and not in vain, for the portion of bread convenient for me. In other respects be thou my wealth, and then I shall be exempt from danger.—*Gotthold's Emblems.*

6th Month.

JUNE.

30 Days.

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon		Moon's signs	Miscellany.	Sun		
			souths	R. & S.			last	rise	sets
			h. m.	h. m.			m.	h.m.	h.m.
1 Thur		Ascension Day. 2 Thes. 4: 14-18.	10 37	4 30	♈	Vega sets 1 50	2 4	40 7	20
2 Frid		Christ and the Spirits in prison. 1 Pet. 3: 14-20	11 24	4 57	♉	♀ Gr. Brilliancy	2 4	40 7	20
3 Sat		Fore-tells Resurrection. Matt. 20: 17-19; Mk. 14: 26-28.	12 13	Set	♊	♂ Spica so. 8 31	2 4	39 7	21
23		The Resurrection. John 20: 11-23.	6th Sunday after Easter. John 15: 26: 16-4. 1 Peter 4: 8-11.			Day's length, 14 hours, 42 minutes			
4 Sun		Resurrection. John 20: 11-23.	1 04	8 14	♋	Orion sets 9 24	2 4	38 7	22
5 Mon		Christ appears to the women. Matt. 28: 1-9.	1 57	9 12	♌	♂ ♀	2 4	38 7	22
6 Tues		Christ appears to two disciples. Luke 24: 13-32.	2 50	10 15	♍	Regulus sets 11 46	2 4	37 7	23
7 Wed		Christ appears to the eleven. Luke 24: 36-49.	3 43	11 20	♎	Antares souths 11 12	1 4	37 7	23
8 Thur		The risen Christ and Thomas. Jno. 20: 24-29.	4 36	Morn.	♏	♂ souths 5 40	1 4	37 7	23
9 Frid		Christ appears by the sea side. Jno. 21: 1-14.	5 28	12 09	♐	♂ Procyon sets 8 41	1 4	36 7	24
10 Sat		The risen Christ and Peter. John 21: 15-25.	6 20	12 38	♑	♂ 10) Arct. so. 8 54	1 4	36 7	24
24		The Message of the Risen Christ. Rev. 1: 10-20.	Whitsuntide. John 14: 23-31; Acts 2: 1-13.			Day's length, 14 hours, 48 minutes			
11 Sun		Whitsuntide. Rev. 1: 10-20.	7 11	1 06	♒	Antares so. 11 02	1 4	36 7	24
12 Mon		Bethel, the house of God. Gen. 28: 10-22.	8 04	1 37	♓	♂ Spica souths 7 46	1 4	35 7	25
13 Tues		Blessedness of dwelling in God's house. Ps. 84	8 57	2 10	♈	♂ ♀ ♀, ♀ in Perigee	1 4	35 7	25
14 Wed		Christian's conduct at home. Tit. 2: 1-15.	9 53	2 43	♉	♂ stationary	1 4	35 7	25
15 Thur		The Queen of the home. Prov. 31: 10-31.	10 49	3 26	♊	Regulus sets 11 09	0 4	35 7	25
16 Frid		A Patriarch's home. Job 42: 10-17.	11 47	4 11	♋	♂ 7* rises 2 36	0 4	35 7	25
17 Sat		Many mansions. John 14: 1-15.	morn.	Ris.	♌	♂ 17) ♀ ♀ ♀, sta. ♀	0 4	35 7	25
25		The Heavenly Home. Rev. 22: 1-11.	Trinity Sunday. John 3: 1-15; Rom. 11: 33-36.			Day's length, 14 hours, 50 minutes			
18 Sun		The Heavenly Home. Rev. 22: 1-11.	12 45	8 41	♍	♂ Vega souths 2 20	0 4	35 7	25
19 Mon		Christ Prays. John 17: 15-26.	1 41	9 30	♎	♂ Spica sets 1 00	1 4	35 7	25
20 Tues		Christ tried. John 18: 28-40.	2 34	10 13	♏	♂ Procyon sets 9 26	1 4	35 7	25
21 Wed		Christ crucified. John 19: 17-30.	3 24	10 52	♐	♂ Ent. ♀ Long. D.	1 4	34 7	26
22 Thur		Christ resurrected. John 20: 11-23.	4 12	11 30	♑	♂ ♀ ♀	2 4	35 7	25
23 Frid		Christ's message to the churches. Rev. 1: 10-20	4 57	Morn.	♒	♂ ♀ rises 12 00	2 4	35 7	25
24 Sat		Christ's promise of a comforter. Jno. 16: 5-15.	5 40	12 05	♓	♂ 24) ♀ ♀ ♀, sup. ♀	2 4	35 7	25
26		REVIEW.	1st Sunday after Trinity. Luke 16: 19-31; 1 John 4: 16-21.			Day's length, 14 Hours, 50 minutes			
25 Sun		REVIEW.	6 23	12 40	♈	♂ in Aphel. ♀ in Apo.	3 4	35 7	25
26 Mon		Battle of four kings against five. Gen. 14: 1-16.	7 05	1 17	♉	♂ ♀ ♀	3 4	35 7	25
27 Tues		The Egyptians overthrown. Exod. 14: 19-31.	7 47	1 55	♊	♂ rises 3 04	3 4	35 7	25
28 Wed		Delivered from the Midianites. Judges 7: 19-25	8 32	2 37	♋	♂ ♀ ♀, ♀ ♀ ♀	3 4	36 7	24
29 Thur		The Philistine's defeated. 1 Sam. 17: 48-58.	9 18	2 58	♌	♂ ♀ souths 3 53	3 4	36 7	24
30 Frid		Delivered from the Syrians. 2 Kings 9: 6-16.	10 06	3 24	♍	♂ ♀ ♀	3 4	36 7	24

MOON'S PHASES.

	Eastern States.	Central States.	Western States
New Moon	on the 3rd at 12 58 morn	12 18 morn	..(4th) 11 38 even
First Quarter	" " 10th " 8 06 morn	7 26 morn	6 46 morn
Full Moon	" " 17th " 12 53 morn	12 12 morn	..(16th) 11 32 even
Last Quarter	" " 24th " 2 48 even	2 08 even	1 28 even

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- June 4. The making of a Christian: helping one another. Eph. 4: 1-6; Heb. 10: 24, 25.
(Consecration meeting.)
- " 11. Not ashamed of the gospel. Rom. 1: 13-17.
- " 18. Minor moralities. Eph. 4: 25-32.
- " 25. Our national heritage. Isa. 55: 1-13. (Home missions. This may also be used as a temperance topic.)

EDUCATIONAL INSTITUTIONS

Central Mennonite College.

The Central Mennonite College at Bluffton, Ohio, is the institution of higher education supported by the Mennonites of the Middle District of the General Conference of North America. It is therefore under direct supervision of the district conference and is managed by a Board of Trustees of nine members. The faculty is composed of six instructors: N. C. Hirschy, teacher of Greek and Bible, and president of the college; D. F. Jantz-en, teacher of German and English, and editor of "The College Record"; E. J. Hirschler, teacher of Mathematics and Physics, and librarian; Eva M. Himman, teacher of Latin and History; Guy C. Latchaw, teacher of Piano, Voice and Harmony; J. B. Beeshy, teacher of Commercial Branches and secretary and business manager of the college.

The school was opened four years ago and has had a steady gradual growth, its enrollment showing an increase each year over that of the preceding year. The institution offers a thorough preparation for college in a four year's academic course and two years of college work, making it practically a Junior College. Students from the academy have experienced no difficulty in entering the best colleges of the state without entrance examinations. Thorough instruction is moreover given in music and in the commercial branches.

It was the great desire of the organizers to make the school one that would prepare young people especially for work in the Sunday-school, the Young People's society

and the pulpit. A thorough course of Bible training is therefore required of all students, and special instruction is given to students who want it. Opportunity for religious work is afforded in the Christian Endeavor Society of the College, and in the Sunday-school, and Young People's Society of the Mennonite church of Bluffton, Ohio, which was organized in 1903 in accordance with

the wish of the conference to have a church home in Bluffton for the teachers and students of the college. All students are therefore cordially invited to identify themselves with this congregation during their attendance at the college.

"The College Record," a monthly publication of the institution, gives

continued information, and a year's subscription can be had for 25 cents.



Bethel College.

On May 31, 1904, Bethel College brought to a close its eleventh year of work, and, taking it all in all, it was the most prosperous one in the history of the institution. During the year the number of students that attended rose to 137, of whom 54 were young women. Seventeen students completed their respective courses and were graduated from the school. They represented the following courses: German Academic, Evangelists, Music and Commercial.

As the years pass by it becomes more and more evident that the desire of obtaining a broader education than the public school can give, is growing stronger among our

7th Month

JULY.

31 Days.

Date.	Week Days.	International Sunday School Lessons and Daily B.ble Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun sets m. h. m.	Sun rise h. m.	Sun sets h. m.
1 Sat		Asa delivered. 2 Chron. 14: 6-12.	10 07	4 10	☾	Gr. Hel. Lat. N. ☾	4 4 36 7 24		
27.		Sennacherib's Invasion, 2 Chron. 32: 9-23. 2nd Sunday after Trinity, Luke 14: 16-21; 1 John 3: 12-18.				Day's Length, 14 hours, 48 minutes			
2 Sun		Sennacherib's Invasion. 2 Chron. 32: 9-23.	12 04	Sets	☾	2) ☽ ☽ ☽	4 4 36 7 24		
3 Mon		The prayer of Moses. Ex. 32: 11-14.	12 44	7 40	☾	☽ ☽ ☽, ☼ in Ap.	4 4 37 7 23		
4 Tues		Solomon's prayer. 1 Kings 8: 30-36.	1 38	8 23	☾	☽ ☽ ☽	4 4 37 7 23		
5 Wed		Daniel's prayer. Dan. 9: 3-19.	2 32	9 20	☾	☽ souths 3 37	4 4 38 7 22		
6 Thur		Stephen's prayer. Acts 7: 54-60.	3 25	10 19	☾	☽ Gr. Elong. W.	4 4 38 7 22		
7 Frid		Ezekiel's prayer. Ezek. 9: 8-11.	4 17	10 35	☾	☽ souths 7 31	5 4 38 7 22		
8 Sat		The church's prayer for Peter. Ac's. 12: 4-17.	5 09	11 33	☾	Orion rises 4 12	5 4 39 7 21		
28.		Hezekiah's Prayer, Isa. 38: 1-8. 3rd Sunday after Trinity, Luke 15: 1-10; 1 Pet. 5: 6-11.				Day's Length, 14 hours, 42 minutes			
9 Sun		Hezekiah's prayer. Isa. 38: 1-8.	6 00	Morn.	☾	9) ☽ in Perigee	5 4 39 7 21		
10 Mon		The elect one of God. Isa. 42: 1-12.	6 52	12 04	☾	☽ Vega souths 11 10	5 4 40 7 20		
11 Tues		The redeemer of Israel. Isa. 49: 1-13.	7 45	12 37	☾	☽ ☽ ☽	5 4 40 7 20		
12 Wed		A helper from God. Isa. 50: 4-11.	8 40	1 13	☾	☽ sts. 1 30 Dog Days b.	5 4 41 7 19		
13 Thur		The mission of the Saviour. Isa. 61: 1-3.	9 36	1 56	☾	Arcturus sets 1 42	5 4 41 7 19		
14 Frid		The agony of Christ. Luke 22: 42-46.	10 32	2 44	☾	☽ ☽ ☽	5 4 42 7 18		
15 Sat		The Saviour on the cross. Mark 15: 22-38.	11 28	3 39	☾	7* rises 12 34	6 4 43 7 17		
29.		The Suffering Saviour, Isa. 52: 13-53. 4th Sunday after Trinity, Luke 6: 36-42; Rom. 8: 18-23.				Day's Length, 14 hours, 34 minutes			
16 Sun		The suffering Saviour. Isa. 52: 13-53.	Morn.	Ris.	☾	16) Sirius ris. 4 04	6 4 44 7 16		
17 Mon		An invitation to refuse. Prov. 1: 10-15.	12 24	8 05	☾	☽ Gr. Hel. Lat. S.	6 4 45 7 15		
18 Tues		A call from the Gentiles. Acts. 16: 6-13.	1 15	8 48	☾	Altair souths 11 50	6 4 46 7 14		
19 Wed		An invitation to see Jesus. John 1: 43-51.	2 04	9 27	☾	☽ ☽ ☽	6 4 46 7 14		
20 Thur		A message to the weary. Matt. 11: 25-30.	2 50	10 04	☾	☽ rises 9 25	6 4 47 7 13		
21 Frid		An invitation to become rich. Rev. 3: 14-22.	3 35	10 40	☾	☽ souths 2 19	6 4 47 7 13		
22 Sat		The bride's invitation. Rev. 22: 16-20.	4 18	11 15	☾	☽ enters ☽	6 4 48 7 12		
30.		The Gracious Invitation, Isa. 55: 1-13. 5th Sunday after Trinity, Luke 5: 1-11; 1 Pet. 3: 8-15.				Day's Length, 14 hours, 24 minutes			
23 Sun		The gracious invitation. Isa. 55: 1-13.	5 00	11 55	☾	☽ in Apogee	6 4 49 7 11		
24 Mon		The repentance of Judas. Matt. 27: 3-10.	5 42	Morn.	☾	24) Markab so 8 00	6 4 50 7 10		
25 Tues		When repentance came too late. Luke 16: 19-31.	6 26	12 14	☾	☽ in ☽	6 4 51 7 09		
26 Wed		Repentance of Esau. Gen. 27: 30-40; Heb. 12: 16-17.	7 10	12 42	☾	☽ ☽ ☽	6 4 52 7 08		
27 Thur		A message of repentance. Luke 3: 3-18.	7 57	1 22	☾	☽ ☽ ☽	6 4 52 7 08		
28 Frid		What neglect of repentance brings. Rev. 2: 18-29.	8 47	2 17	☾	☽ rises 2 40	6 4 53 7 07		
29 Sat		All commanded to repent. Acts. 17: 24-31.	9 38	2 57	☾	☽ ☽ ☽	6 4 54 7 06		
31.		Manasseh's Sin and Repentance, 2 Chron. 33: 1-13. 6th Sunday after Trinity, Matt. 5: 20-26; Rom. 6: 3-17.				Day's Length, 14 hours, 14 minutes			
30 Sun		Manasseh's sin and repentance. 2 Chron. 33: 1-13.	10 32	3 51	☾	Arct.sts. 12 58	6 4 55 7 05		
31 Mon		The duty of a king. Deut. 17: 14-20.	11 27	Sets	☾	31) Altair s9. 11 02	6 4 56 7 04		

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 2d at 12 52 even	12 12 even	11 32 morn
First Quarter	" " 9th " 12 48 even	12 08 even	11 28 morn
Full Moon	" " 16th " 10 33 morn	9 53 morn	9 13 morn
Last Quarter	" " 24th " 8 10 morn	7 30 morn	6 50 morn
New Moon	" " 31st " 11 04 even	10 24 even	9 44 even

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- July 2. The making of a Christian: his destiny. 1 John 2: 15-17; 3: 1-3 (Consecration meeting)
- " 9. The indwelling Christ. Col. 2: 6-10; 3: 8-16.
- " 16. The message of the flowers. Matt. 6: 28-34; Jas. 1: 9-11.
- " 23. Preparing for our heavenly home. Phil. 3: 20-21; Heb. 11: 8-10, 13-16.
- " 30. Missions in Japan. Mic. 5: 2, 4, 12, 13.

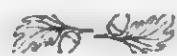
young people. To such as have that desire and wish to gratify it, Bethel College offers special advantages. Here they have the opportunity to obtain thorough instruction in Bible studies, in English, German, music, art, elocution, and in the various commercial branches. It is above all a christian school—a school where young men and women are under the best of social and religious influences. Though Bethel College is primarily a Mennonite school, it is not sectarian, as is borne out by the fact that during the past year, seven denominations were represented among the students. The school opens its doors to all young people of good character and earnestness of purpose.



Mennonite Advanced School at Freeman, South Dakota.

For some years the necessity of an advanced school was felt among our people in this part of the country. A desire for learning was manifested by the young, because they attended the institutions of the state or some denominational school. Our people deemed it better, if possible, to educate the children at home. For this reason a general meeting of the churches was held, at which a committee was appointed to investigate the matter more thoroughly among the different churches of our denomination and also what offer the towns of this vicinity would make for an institution of our own. This committee reported at the next general meeting that the prospects were very favorable. It was also decided to begin with the erection of a proper building after \$30,000 had been secured. This amount could not be quite attained. On the following meeting it was decided to erect a smaller building. This project was executed last fall. The dimensions of the erected edifice are 32 ft. x 64 ft., two story high and a basement. In October 1903, the building had been completed so far that the school work could be begun. During the school year of eight months 109 pupils were enrolled. Two instructors did most of the work. During the months of January, February and March a third person was added to the instructing corps, to aid in mathematics and book keeping. The

scope of work done is to better qualify a person for teaching in a district school, also in Sunday-school, etc. The first year may be considered a success, looking at the numerical side of the question. We also trust it was a successful year in other respects. The prospects for the future are bright and we hope that this institution will be a blessing to the churches which participate in the work. H. A. BACHMAN.



Hillsboro, Kansas, Preparatory School.

The Hillsboro Preparatory School is an institution where young people of both sexes are prepared for higher institutions of learning, or for the duties of life in general. It is under the direction of H. D. Penner, who, during the last term, has been assisted in his teaching by P. A. Hiebert. The school year consists of two terms of twelve weeks each. The female students room in the private home of the superintendent, and the male students in the homes of the neighborhood. During the last year fifty-two students were enrolled. The number could easily be increased were there dormitory facilities for accommodating students from a distance. The course embraces both English and German branches. Bible study and instruction in singing are given their proper share of attention.



Perkiomen Seminary.

The Eastern District Conference has no school of its own, but it takes an interest in Perkiomen Seminary, which is under the management of the Schwenkfelder brethren. Two of our ministers, the Brethren N. B. Grubb and A. S. Shelly are serving on the Board of Trustees, and the school is considerably patronized by young people of our church.

Under the management of Rev. O. S. Kriebel, A. M., who was trained in the best universities of this country and of Germany for the work in hand, it has had such a rapid growth that it stands to-day among the foremost preparatory schools of Pennsylvania. In ten years the attendance has increased to 300, including among its students represen-

8th Month

AUGUST.

31 Days.

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun set m. h. m.	Sun rise h. m.	Sun sets h. m.
1	Tues	A King's Disobedience. 1 Sam. 15: 10-31.	12 23	8 06	☾	Antares sou. 7 35 ☾	6 4 57	7 03	
2	Wed	Two Bad Kings. 1 Kings 16: 23-33.	1 17	8 35	☾	♂ ♀ ☾, ♀ Gr Elong E	6 4 58	7 02	
3	Thur	A Good King. 2 Kings 18: 1-8.	2 11	9 06	☾	Vega souths 9 36	6 4 59	7 01	
4	Frid	Zion's King. Ps. 2: 1-12.	3 04	9 36	☾	♂ in Aphel, ☾ in Per ☾	6 5 00	7 00	
5	Sat	The Victorious King of Kings. Rev. 17: 4-14.	3 57	10 06	☾	♂ souths 7 09	6 5 01	6 59	
32		Josiah's Good Reign. 2 Chron. 34: 1-13.				Day's Length, 13 hours, 58 minutes			
		7th Sunday after Trinity, Mark. 8: 1-9; Rom. 6: 19-23.							
6	Sun	Josiah's Good Reign. 2 Chron. 34: 1-13.	4 49	10 36	☾	Sirius rises 4 24	5 5 02	6 58	
7	Mon	Love for the Law. Ps. 119: 97-112.	5 42	11 21	☾	☾ 7) Fomal. so. 4 50	5 5 03	6 57	
8	Tues	Reading the Law. Neh. 8: 1-8.	6 36	Morn.	☾	♂ ☾ ☾	5 5 04	6 56	
9	Wed	Names in the Book of Life. Phil. 4: 1-6.	7 31	12 34	☾	♂ set- 12 20	5 5 05	6 55	
10	Thur	Blotted from the Book of Life. Ps. 69: 16-28.	8 26	1 27	☾	7* sets 10 54	5 5 06	6 54	
11	Frid	Names not blotted from Book. Rev. 3: 1-6.	9 21	2 24	☾	♂ ☾ ☾	5 5 07	6 53	
12	Sat	The Book of Life Opened. Rev. 20: 11-15.	10 15	3 29	☾	♂ Spica sets 9 14	4 5 09	6 51	
33		Josiah and the Book of the Law. 2 Chron. 34: 14-28.				Day's Length, 13 hours, 42 minutes			
		8th Sunday after Trinity, Matt. 7: 15-23; Rom. 8: 12-17.							
13	Sun	Josiah and Book of Law. 2 Chron. 34: 14-28.	11 07	3 51	☾	♂ Orion rises 1 51	4 5 10	5 50	
14	Mon	The Law. Exod. 20: 1-19.		Morn.	☾	♂ 14) ☾ Ecl'd Inv.	4 5 11	6 49	
15	Tues	More to be desired than Gold. Ps. 19: 7-14.	12 44	7 22	☾	♂ ☾ ☾, ♀ Sta.	4 5 12	6 48	
16	Wed	Law designed to lead to Christ. Gal. 3: 19-26.	1 29	8 01	☾	7* rises 10 28	4 5 13	6 47	
17	Thur	The Law requires Obedience. Duet. 27: 14-26.	2 13	8 40	☾	♂ souths 5 58	3 5 14	6 46	
18	Frid	Sin a Transgression of the Law. 1 Jno. 3: 7-12.	2 56	9 18	☾	♂ Andro. south 2 09 ☾	3 5 15	6 45	
19	Sat	Moses breaks tables of Law. Ex. 32: 19-24.	3 38	9 55	☾	☾ in Apogee	3 5 17	5 43	
34		Jehoiakim Burns the Word of God. Jer. 36: 21-32.				Day's Length, 13 hours, 26 minutes			
		9th Sunday after Trinity, Luke 16: 1-9; 1 Cor. 10: 6-13.							
20	Sun	Jehoiakim burns Word of God. Jer. 36: 21-32.	4 21	10 29	☾	♂ Vega souths 8 26	2 5 18	6 42	
21	Mon	Joseph in Prison. Gen. 39: 20-23.	5 04	10 58	☾	♂ Markab souths 12 54	2 5 19	6 41	
22	Tues	Daniel a Prisoner. Dan. 6: 10-23.	5 50	11 30	☾	♂ Orion rises 1 16	2 5 20	6 40	
23	Wed	John Baptist cast in Prison. Matt. 14: 3-12.	6 37	11 54	☾	☾ 23) ☾ enters ☾	2 5 21	6 39	
24	Thur	Peter in Prison. Acts 12: 1-19.	7 27	Morn.	☾	♂ ☾ Gr. Hel. Lat.S.	2 5 22	6 38	
25	Frid	Paul and Silas in Prison Acts 16: 25-40.	8 19	12 40	☾	♂ Antares sets 10 05	2 5 24	6 36	
26	Sat	Prisoners of Hope. Zech. 9: 12-17.	9 13	1 50	☾	☾ ☾ ☾ Dog Days end	2 5 25	6 35	
35		Jeremiah in the Dungeon. Jer. 38: 1-13.				Day's Length, 13 hours, 10 minutes			
		10th Sunday after Trinity, Luke 19: 41-48; 1 Cor. 12: 1-11.							
27	Sun	Jeremiah in the Dungeon Jer. 38: 1-13.	10 08	2 46	☾	♂ ☾ ☾	1 5 26	6 34	
28	Mon	The Promise to Judah. Gen. 49: 8-12.	11 03	3 42	☾	♀ rises 3 14	1 5 27	6 33	
29	Tues	Judah chooses a King. 2 Sam. 2: 1-7.	11 59	4 36	☾	☾ ☾ ☾, ♀ ☾ Inferi.	1 5 29	6 31	
30	Wed	Judah faithful to David's house. 1 K. 12: 16-20	12 34	5 21	☾	☾ 30) ☾ Ecl'd. Vis.	0 5 30	6 30	
31	Thur	Judah in alliance with Ahab. 1 Kings 22: 1-14	1 21	7 38	☾	♂ ☾ souths 5 39.	0 5 31	6 29	

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter	on the 7th at 5 18 even	4 38 even	3 58 even
Full Moon	" " 14th " 10 33 even	9 53 even	9 13 even
Last Quarter	" " 23d " 1 12 morn	12 32 morn	(22d) 11.52 even
New Moon	" " 30th " 8 15 morn	7 35 morn	6 55 morn

Saturn is in opposition with the sun on the 23d and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- August 6. The first-fruits for God. Lev. 23: 9-14; Deut. 16: 9-12.
(Consecration meeting).
- " 13. The building of character. 2 Pet. 1: 1-11; Jude 20, 21.
- " 20. The duty of winsomeness. Prov. 15: 13-15; 17: 22; 1 Cor. 9: 19-22.
- " 27. Mission work among women. Acts. 16: 13-18; Titus 2: 3-5.
(Home and foreign fields).

tatives from thirty-five counties in Pennsylvania, ten States in the Union and five foreign countries. Twelve hundred students have been in attendance since its reorganization, of whom 237 have graduated from the different departments, and more than 150 have attended, or will attend, thirty higher institutions of learning.



Among the advantages that have made Perkiomen Seminary one of the foremost schools of its kind in such a short time may be mentioned the following: Widest arrangement of subjects offered to accommodate the needs and requirements of students of all grades of advancement; freedom in the selection of studies to suit the individual needs of the students, making it possible for the able and ambitious student to prepare for college or technical school in the shortest time possible consistent with sound scholarship; individual instruction to as large an extent as possible, because of comparatively small classes and daily recitations for each student; laboratory work for individual experiments in such studies as chemistry, physics, zoology and botany; admission to college on certificate, thus doing away with the strain and worry of entrance examinations; careful instruction in English under specialists in this line; excellent new buildings, with large, well lighted and well furnished rooms for students, with pleasant reading room and library.

The teachers are selected with great care. Graduates from Oberlin, Lehigh, Franklin and Marshall, Bucknell, Columbia, Princeton and Harvard are in the faculty. All worthy student organizations, such as Literary Societies, Athletic Associations, Young Men's and Young Women's Christian Associations with prayer meetings and Bible Study Classes are encouraged for a symmetrical development of character. Careful super-

vision, and a deep sympathetic interest in the students on the part of the Principal and Teachers and an earnest application of the Golden Rule tend to develop a spirit of earnestness and devotion to duty which has always characterized the school.



Situation in Russia.

A peculiar restriction is laid on the Mennonite settlements in Russia which results in their spread into new territory and the formation of new colonies. The restriction is in the shape of a prohibition to keep on dividing the original allotments of land made to each family. Seeing that in time when the population and the number of families would increase there would thus be many unable to own farms, the colonists in wise foresight from the outset provided against the difficulty by setting apart certain lands the rent for which was made to constitute a public fund to be used in buying up new lands for the overflow of future generations. Already a number of such purchases have been made and new colonies formed. One such new section secured by the Halbstadt and Gnadenfeld districts in 1900 lies on the west side of the Caspian Sea and here the settlers come in direct contact with the Tartar population around them, who are Mohammedans. It seems from these statements that the great emigrations into this country have not only not depopulated the German (Mennonite) districts of Southern Russia, but that other swarms have been sent out in other directions in order to keep the population in the old settlements at the normal or desired degree of density. Those that came to America did so mainly in order to escape the necessity of military service. Those who stayed back have been compelled to yield on this point and many young Mennonites are now in the service of the military branch of the Russian government, though in most if not in all cases they are favored to the extent of being assigned to hospital and other service distinct from that of bearing arms in the field.



The greatest and sublimest power is often simple patience.

9th Month.

SEPTEMBER.

30 Days.

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun set m. h. m.	Sun rise h. m.	Sun sets h. m.
1 Frid		Judah delivered from Assyria. 2 K. 19: 20-37	1 58	8 14	♄ ♄ in Perigee	♄ ♄	0 5 33	6 27	
2 Sat		Bab. lonian ambassadors received. 2K.20:12-21	2 42	8 45	♄ ♄ souths 5 34		1 5 34	6 26	
36.		The Captivity of Judah. 2 Chron. 36: 11-21.			11th Sunday after Trinity.	Day's length, 12 hours, 52 minutes			
					Luke 18: 9-14; 1 Cor. 15: 1-10.				
3 Sun		The Captivity of Judah. 2 Chron. 36: 11-21.	3 37	9 26	♄ Altair souths 8 52		1 5 35	6 25	
4 Mon		God the Author of Life. Gen. 2: 1-7.	4 31	10 37	♄ Sirius rises 2 47		1 5 36	6 24	
5 Tues		God pr. serves Life. Ps. 36: 1-12.	5 26	11 23	♄ ♄ 5) ♄ ♄ ♄		1 5 37	6 23	
6 Wed		Life is forfeited by Sin. Gen. 2: 8-17.	6 22	Morn.	♄ ♄ 7* rises 9 12		2 5 39	6 21	
7 Thur		Obedience tends to prolong Life. Deu.30:15-20	7 17	12 15	♄ ♄ ♄ ♄ Station'ry		2 5 40	6 20	
8 Frid		The vanity of this Life. Eccl. 6: 1-12.	8 10	1 10	♄ ♄ Stationary		2 5 41	6 19	
9 Sat		Look and Live. Num. 21: 4-9; John 3: 14-15	9 02	2 20	♄ Orion rises 12 11		3 5 43	6 17	
37.		The Life-Giving Stream. Ezek. 47: 1-12.			12th Sunday after Trinity.	Day's length, 12 hours, 34 minutes			
					Mark 7: 31-37; 2 Cor. 3: 4-11.				
10 Sun		The life-giving Stream. Ezek. 47: 1-12.	9 52	3 29	♄ ♄ rises 3 30		3 5 44	6 16	
11 Mon		The temptation of Eve. Gen. 3: 1-20.	10 40	4 15	♄ ♄ ♄ ♄		3 5 45	6 15	
12 Tues		Tempted and Fell. Josh. 7: 10-22.	11 25	4 51	♄ Antares sets 9 26		4 5 47	6 13	
13 Wed		Job's Temptations. Job 1: 6-22.	Morn.	Set.	♄ ♄ ♄ ♄ 13) ♄ in ♄, ♄ in ♄		4 5 48	6 12	
14 Thur		Christ Tempted. Matt. 4: 1-11.	12 09	7 40	♄ ♄ souths 5 19		5 5 49	6 11	
15 Frid		Succor for the Tempted. Heb. 2: 10-18.	12 52	8 42	♄ ♄ Gr. Elong. W.		5 5 50	6 10	
16 Sat		In the hour of Temptation. Rev. 3: 7-12.	1 35	9 26	♄ ♄ in Apogee.		5 5 51	6 09	
38.		Daniel in Babylon. Dan. 1: 8-20.			13th Sunday after Trinity.	Day's length, 12 hours, 18 minutes			
					Luke 10: 23-37; Gal. 3: 15-22.				
17 Sun		Daniel in Babylon. Dan. 1: 8-20.	2 17	9 57	♄ ♄ in Perihelion		6 5 53	6 07	
18 Mon		A King's Prayer. Isa. 38: 1-8.	3 00	10 18	♄ Altair sets 8 56		6 5 54	6 06	
19 Tues		A Repentant King. 2 Chron. 33: 1-13.	3 45	10 49	♄ ♄ ♄ ♄		7 5 55	6 05	
20 Wed		A Good King. 2 Chron. 34: 1-13	4 30	11 07	♄ Algenib souths 1 56		7 5 56	6 04	
21 Thur		The King's Book. 2 Chron. 34: 14-28.	5 18	11 55	♄ ♄ 21) 7* rises 8 10		7 5 57	6 03	
22 Frid		A King's Spite. Jer. 36: 21-32.	6 08	morn.	♄ ♄ ♄ ♄		8 5 58	6 02	
23 Sat		The End of a Kingdom. 2 Chron. 21-32.	7 00	12 48	♄ ♄ ent. ♄ Autumn b.		8 6 00	6 00	
39.		REVIEW.			14th Sunday after Trinity.	Day's length, 12 Hours, 00 minutes			
					Luke 17: 11-19; Gal. 5: 16-24.				
24 Sun		REVIEW. Ps. 121: 5.	7 53	1 45	♄ Fomalhaut sou. 10 01		8 6 01	5 59	
25 Mon		Punishment for Idolatry. Deut. 17: 2-7.	8 48	2 40	♄ ♄ Stationary		8 6 02	5 58	
26 Tues		Dumb Idols Profitless. Hab. 2: 17-20.	9 42	3 35	♄ ♄ ♄ ♄		9 6 04	5 56	
27 Wed		Idolatry Reproved by God. Isa. 57: 3-12.	10 37	4 33	♄ ♄ Gr. Hel. Lat. N.		9 6 06	5 54	
28 Thur		Fellowship with Devils. 1 Cor. 10: 18-33.	11 32	Set.	♄ ♄ 28) Or.ris. 11 11		9 6 07	5 53	
29 Frid		Idolatry of the Heart. Ezek. 14: 1-5.	12 28	6 40	♄ ♄ in Perigee		10 6 08	5 52	
30 Sat		Idol Riches. Luke 12: 13-21.	1 23	7 34	♄ ♄ souths 5 35		10 6 10	5 50	

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter	on the 5th at 11 11 even	10 31 even	9 51 even
Full Moon	" " 13th " 1 12 even	12 32 even	11 52 morn
Last Quarter	" " 21st " 5 15 even	4 35 even	8 55 even
New Moon	" " 28th " 5 01 even	4 21 even	3 41 even

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- September 3. The Abundant Life: How get it? How use it? John 10: 7-10; Rom. 5: 19-21.
(Consecration meeting).
- " 10. What is Practical Christianity? Jas. 2: 14-26.
- " 17. The Great Surrender. Acts 9: 1-22; Rom. 6: 16-23.
- " 24. The Home Mission Work of our Denomination. Matt. 9: 35-38; 10: 1-15.

Living Her Profession.

There is in all this world not a place where the real character of the individual is revealed and the consistent or inconsistent life of the individual more clearly shown, than on a railroad train across the continent. A day's trip on such a train by a keen observer gives food for thought and material for a book.

The train was going eastward through Kansas to Chicago. One of the passengers on that train was a modest little deaconess. We were traveling in a tourist sleeper. This little deaconess occupied the first berth. A poor woman with two children occupied a berth near by. The first thing that attracted my attention was to see our deaconess go to this mother, saying, "It is a shame that I should occupy a berth alone and you should be so crowded." So saying, she took the baby into the berth with her and cared for her that night.

Stopping at a station the next morning, a messenger boy entered the train, calling out, "A telegram for Mrs.——." The telegram was received by a nervous little woman, who was informed that her father had died. The little woman had almost gone into convulsions when our deaconess was by her side, bathing her face and hands with cold water, and comforting her as best she could.

The train slowly jogged along when suddenly it stopped and began to back and back. Word spread through the car that an old lady, a little off in her head had stepped out of the wrong door by mistake, and had fallen off the car. The unfortunate woman was finally picked up and brought into the car, all covered with mud. "Where shall we put her?" said the porter, to the conductor. As he pulled her in through the narrow doors, the little deaconess stood ready and said, "put her in my berth." She was put into that berth, mud and all. She at once set to work to wash her up, and she scrubbed and cleaned until the mud was removed, and something additional. Finally a doctor was found in one of the Pullman coaches and brought in. After a careful examination it was found that she was not injured at all, only terribly shaken up. She nursed the old lady until Topeka was reached where she got off.

In that same car there was another old lady who was always in bed, and had the berth curtains drawn tight. Our little deaconess frequently peeped in but always found her with her eyes shut. Finally she drew back the curtains and let the light in, when the sick old lady opened her eyes, then she asked, "Are you sick?" "Oh, no," was the reply. "Can I not do something for you?" was the next question. The reply came, "I wish I had a little tea." The cup of tea was immediately made and brought to the sick old lady in her berth.

On that same car was a young lady, so ill that she was not able to stand at all. She was about recovering from a serious illness and was on the way to her Eastern home. Many and cheerful were the services our little deaconess rendered to her, while the heart of the sick lady overflowed with gratitude.

The train stopped at Lockport, where the woman with the two children got out. The little deaconess helped to pack her grips and helped her safely off the train.

The train had again started, an elderly lady beckoned to the deaconess, when she reached her side, she said to her, "I see you are helping everybody, can you not help me a little? I suppose that is your business." The old lady was going East and had to cross Chicago. She was nearly blind, so she needed some one to help her in the strange city with its confusion and dangers. Our little deaconess saw her safely from the train, rechecked her baggage and again saw her safely on her way to the right train that was to bring her home. The destination of the little deaconess was reached, and in a matter-of-fact way she turned her face toward the Chicago Deaconess Home.

On that same train were several trained nurses and other professional men and a minister or two, making the same long journey together, but of all these, there were none who so cheerfully and unassumingly lived their profession as this little angel of mercy. God bless her!



The one deserving the greatest commendation is that one whose thoughts and endeavors are given to others.

October 1. The Joy of Church Membership. 1 Thes. 5: 5-15; Luke 12: 8.
(Consecration meeting).
“ 8. The Christian's Trials and Triumphs. Jas. 1: 1-8.
“ 15. Better Work Our Society Should Do. Heb. 6: 7-12; 13: 20, 21.
“ 22. Sacred Songs that have Helped. Eph. 5: 15-20; Col. 3: 15-17.
(A praise meeting).
“ 29. The Foreign Mission Work of our Denomination. Dan. 2: 31-45.

On the Question of Strong Drink.

A Touching Story from a Noble Life.

The following incident is related of Governor Geary, one of the line of excellent chief magistrates of German extract, in the history of the Keystone State:

The Governor was at a social dinner at which intoxicating beverages were passed, but were refused by him. This act, so unusual in men of his rank, was complimented by a friend sitting near him, who asked if he might know how he came to the adoption of such principles in his life, and the Governor replied in substance as follows:

My Father was a rich farmer, and enjoyed with his family the temporal blessings of that class of men. But he took to drinking. Piece by piece he sold off his personal property, and thence acre by acre the farm went to pay his bills at the tavern, and to support the family, for father was neglecting his work for the companions of the bar-room. Thus things went on until only a little land and a wretched house remained of his once magnificent estate. But worse than this, he had lost that noble manliness which had once characterized him. The loving husband and indulgent parent had been lost in the fumes of drink. Of this, mother was the most sensitive of us all. Her's was the heart-ache that only the wife of such an unfortunate man knows. The tears that she had shed over her blasted prospects, and especially the husband's, whom she yet loved, were bitter and scalding. Her grief was eating at her vitals and drying up the fountains of life.

One day, while we sat in what we called home, waiting for father,—mother anxious to have him come away from his dreadful companions, yet dreading to hear him come crazed with drink,—I chanced to look in her face. My dear mother was weeping. I could see the tears creeping noiselessly and rapidly down her cheeks. I did not need to ask the cause of her sorrow, for though but a little boy, I could guess it all in a moment. She was thinking about father's drinking and the sorrowful consequences it was bringing upon the family. My courage ran to a high pitch at the sight of that silent grief. With the warm-heartedness of the child that I

was, I said, "Mother, I'll never drink rum." In an instant she folded me to her breast and carried me to the little bed-room, where she poured out such a prayer to God for her son, that he might be able to keep the vow that he had just made, that none but a mother in her circumstances could offer. Such was the impression made on me at the time that I have never forgotten it, but have always had grace to keep my promise.



Woe Unto Him Who Giveth His Neighbor Drink.

A young man entered the bar-room of a country tavern and called for a drink.

"No," said the landlord, you have had the delirium tremens once, and I can not sell you any more."

He stepped aside to make room for a couple of young men who had just entered, and the landlord waited on them very politely. The other had stood by silent and sullen, and when they had finished he walked up to the landlord and addressed him thus:

"Six years ago, at their age, I stood where these young men now stand. I was a man with fair prospects. Now, at the age of twenty-eight, I am a wreck, in body and mind. You led me to drink. In this room I formed the habit, which has been my ruin. Now, sell me a few glasses more, and your work is done. I will soon be out of the way; there is no help for me. But they can be saved. Do not sell it to them. Sell it to me and let me die and let the world be rid of me; but for heaven's sake sell no more to them lest you make of them what I am now."

The landlord listened pale and trembling. Setting down his decanter, he exclaimed: "God help me! this is the last drop I will ever sell to any one." And he kept his word.



Sin first is pleasing, then it grows easy, then delightful, then frequent, then habitual, then confirmed; then the man is impenitent, then he is obstinate then he is resolved never to repent, and then he is ruined.

11th Month

NOVEMBER.

30 Days.

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun set m. h. m.	Sun rise h. m.	Sun sets h. m.
1	Wed	Bathsheba's Plea for Solomon. 1 K. 1: 15-27.	3 57	9 11	♈	♂ sets 10 10	16 6 51	5 09	
2	Thur	God our Deliverer. Ps. 35.	4 53	10 08	♈	♂ ♂ ☾	16 6 52	5 08	
3	Frid	Christ's Prayer for His Disciples. Jno. 17: 1-15	5 46	11 09	♈	♂ 3) Ald. sou: 1 4	16 6 53	5 07	
4	Sat	An Advocate with the Father. 1 John 2:1-14.	6 35	Morn.	♈	♂ ♀ souths 7 02	16 6 54	5 06	
45.		Esther Pleading for Her People. 20th Sunday after Trinity. Esther 4: 10; 5: 3. Matt. 22: 1-14; Eph. 5: 15-21.				Day's Length, 10 hours, 08 minutes			
5	Sun	Esther Pleading for her People. Est 4: 10; 5: 3	7 22	12 15	♈	♂ ♀ ☾	16 6 55	5 05	
6	Mon	Who shall Ascend the Hill of the Lord? Ps. 24	8 07	12 51	♈	♀ Gr. Hel. Lat. N.	16 6 56	5 04	
7	Tues	Gladness in going to God's House. Ps. 122.	8 50	1 22	♈	Rigel souths 2 10	16 6 57	5 03	
8	Wed	Our Help is in the Name of the Lord. Ps. 124	9 32	1 57	♈	♂ in Perihelion ☿	16 6 58	5 02	
9	Thur	The Captivity of Zion Turned. Ps. 126.	10 14	2 32	♈	Arcturus sou. 6 24	16 6 59	5 01	
10	Frid	Zion, which cannot be Moved. Ps. 125.	10 56	5 42	♈	☾ in Apogee	16 7 00	5 00	
11	Sat	Journeying to Promised Land. Num. 9:15-23.	11 40	4 40	♈	7* sets 11 40	16 7 01	4 59	
46.		Ezra's Journey to Jerusalem. 21st Sunday after Trinity. Ezra 8: 21-32. John 4: 47-54; Eph. 6: 10-17.				Day's Length, 9 hours, 58 minutes			
12	Sun	Ezra's Journey to Jerusalem. Ezra 8: 21-32.	Morn.	Ris.	♈	12) Altair sou. 6 36	15 7 03	4 57	
13	Mon	Samson's Prayer. Judges 16: 27-31.	12 25	6 40	♈	♂ ♀ ☾	15 7 04	4 56	
14	Tues	The Blind Man's Prayer. Luke 18: 35-43.	1 11	7 37	♈	Andro. sou. 8 42	15 7 05	4 55	
15	Wed	The Prayer of Cornelius. Acts 10: 1-8.	2 00	8 35	♈	Rigel rises 8 24	15 7 06	4 54	
16	Thur	The Apostles' Prayer. Acts 4: 23-30.	2 49	9 31	♈	♂ ☽ ☾	15 7 07	4 53	
17	Frid	Prayer of the Early Christians. Acts 12: 4-19	3 40	10 28	♈	Arietis sou. 10 23	15 7 08	4 52	
18	Sat	Paul's Prayer for the Colossians. Col. 1: 9-12	4 31	11 25	♈	Hamel south 10 04	15 7 09	4 51	
47.		Nehemiah's Prayer. 22d Sunday after Trinity. Neh. 1: 1-11. Matt. 18: 22-35; Phil. 1: 3-11.				Day's Length, 9 hours, 42 minutes			
19	Sun	Nehemiah's Prayer. Neh. 1: 1-11.	5 22	Morn.	♈	19) ☐ ♀ ☾	14 7 10	4 50	
20	Mon	Wine is a Mockery. Prov. 23: 29-35.	6 13	12 22	♈	♂ Gr. Hel. Lat. S.	14 7 11	4 49	
21	Tues	Curse of Giving Neighbor Drink. Hab. 2:12-18	7 05	1 18	♈	Vega sets 11 26	14 7 11	4 49	
22	Wed	The Drunken Servant. Matt. 24: 42-21.	7 56	2 13	♈	7* souths 11 45	14 7 12	4 48	
23	Thur	Watch against Drunkenness. Luke 21: 34-38.	8 49	3 09	♈	♀ rises 4 10 ☉ ent. ♀	13 7 13	4 47	
24	Frid	Avoid Drunkenness. Rom. 13: 10-14.	9 44	4 05	♈	♂ ☽ ☾	13 7 14	4 46	
25	Sat	Servants must be Temperate. 1 Tim. 1: 1-11.	10 40	5 02	♈	♂ ♀ ☾, ☽ in Perigee	13 7 15	4 45	
48.		Abstinence for the Sake of Others. 23d Sunday after Trinity. 1 Cor. 10: 23-33. Matt. 22: 15-22; Phil. 3: 17-21.				Day's Length, 9 hours, 30 minutes			
26	Sun	Abstinence for Sake of Others. 1 Cor. 10: 23-33	11 39	Sets.	♈	26) ♀ Gr. Elong E.	12 7 15	4 45	
27	Mon	The Walls of Jerico. Josh. 6: 12-20.	12 39	6 10	♈	Sirius rises 9 20	12 7 16	4 44	
28	Tues	The Angel of the Lord a Wall. Ex. 22: 22-35.	1 40	7 02	♈	♂ ♀ ☾, ☽ ☽ ☾	12 7 17	4 43	
29	Wed	The Walls of Zion. Ps. 122.	2 39	7 58	♈	Markab south 8 44	11 7 17	4 43	
30	Thur	Thanksgiving. Isa. 66: 16-22.	3 35	9 01	♈	♂ ♂ ☾	11 7 18	4 42	

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter	on the 3d at 8 41 even	8 01 even	7 21 even
Full Moon	" " 12th " 12 13 morn	(11th) 11 33 even	10 53 even
Last Quarter	" " 19th " 8 36 even	7 56 even	7 16 even
New Moon	" " 26th " 11 49 morn	11 09 morn	10 29 morn

Jupiter is in opposition with the sun on the 24th and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- November 5. Am I Keeping My Christian Endeavor Covenant? Mal. 2: 5, 6; Ps. 51: 6; 2 Cor. 8: 21. (Consecration meeting).
- " 12. The Dangers of Indulgence. Prov. 23: 29-35; Isa. 5: 22-25. (A temperance meeting).
- " 19. Medical Missions (at home and abroad) Mark 1: 29-34.
- " 26. God's Wonderful Works. Ps. 40: 1-11. (Thanksgiving service).

Mennonites in the Civil War.

Reprinted from "The Mennonite" September 1886.

The following experience of Mennonites who lived in Virginia during the Civil War is taken from a private communication made by a brother from that state to a brother in the north:

When the war broke out in 1861 the Mennonites, as an anti-slavery society, were in great danger of being roughly handled, and impositions of a serious nature forced upon them. Fortunately the Mennonites did not cover much of the seceded territory. Like the friends, they were little known in the extreme South. They were located principally in what was known as the Virginia Valley. This was true also of the Dunkard or Brethren Church.

Many of the more fiery men of war among the secessionists angrily denounced the anti-slavery and non-resistant society in the most abusive manner. Strange as it may appear, however, most of the principal officers who knew the religion of these people and their honest and inoffensive deportment, were inclined to favor them.

In May 1861, when the first militia draft was made, it looked very suspicious of fraud from the fact that non-resistants were drawn in much larger number, proportionally, than others. They were taken to the army near Harper's Ferry, Va., but though they were forced into the ranks they could not under the severest threats be made to fire again.

About the middle of July, 1861, a call was issued by the Confederate government for the entire force, that is, every able-bodied man between the ages of 18 and 45 years. As soon as this call was made, many of these non-resistants and their sons kept themselves in hiding, and many crossed the picket lines into the northern states.

Some time during August or September of the same year, about twenty of these men (Mennonites and Dunkards) started to cross the mountains into West Virginia, bound for the northern states, led by Daniel Suter, but they were detected by the Confederate pickets and captured near Petersburg and taken to Castle Thunder, Richmond, where they were imprisoned for attempted desertion to the enemy. This was a serious time for these men and their loved ones at home. It was

a severe trial for their faith and sincerity. They knew their Lord and believed His promises, and their united prayers pleaded in behalf of the imprisoned men in this hour of sore trial and affliction.

The unfortunate prisoners were threatened to be taken out and shot, but the Lord suffered not this threat to be carried out. Hard and terrible as their lot seemed, the hand of the Lord was seen in it all; the prayers of faith were answered, and the promise that "all things work together for good to them that love God" was truly verified.

One of the members of the Confederate congress, Algernon S. Gray, a lawyer by profession, having heard of the sad fate of these men, and knowing the non-resistant Christians well, stood up in their behalf and nobly defended their cause. The Lord indeed guided him in thought, word and deed in presenting the matter to congress. His arguments were so overwhelming that an act was passed exempting Mennonites, Dunkards, Friends and Nazarites from military duty of paying a fine of \$500. This they gladly accepted.

Mr. Gray, in pleading before congress, took a copy of the "Confession of Faith," printed in 1837, by Bishop Peter Burkholder, and from this clearly and forcibly explained the doctrine of the Mennonite Church. The Dunkards, when asked for their discipline, had none to offer, but finally presented the same article of faith as expressing exactly their own faith and belief. Through this was brought about a very friendly relation between the Dunkards and the Mennonites at the time.

Mr. Gray proved that these people were honest in their way of thinking. "Besides," said he, "they are frugal, industrious farmers, for the most part having the best land in the renowned Valley of Virginia, which are the source of large quantities of provisions needed to feed the army. Let them stay unmolested on their productive farms and they will continue to produce that which we need and must have; but if you take them away from their farms they are utterly useless. We have already tried them in our militia, and they are a dead drag there. They would suffer death before they would fight. Let them remain on their farms and they will fulfil their duty promptly."

12th Month

DECEMBER.

31 Days.

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun sets m. h. m.	Sun rises h. m.	Sun sets h. m.
1	Frid	A Wall of Fire. Zech. 2: 1-5.	4 28	10 01	♄	♄ sets 10 48	10 7	19 4	4 41
2	Sat	Walls of the New Jerusalem. Rev. 21: 10-22.	5 17	11 06	♄	♄ ♄ ♄	10 7	19 4	4 41
49		Nehemiah Rebuilds the Walls of Jerusalem. 1st Sunday in Advent. Neh. 4: 7-20. Matt. 21: 1-9; Rom. 13: 11-14				Day's Length, 9 hours, 22 minutes			
3	Sun	Rebuilding Walls of Jerusalem. Neh. 4: 7-20.	6 03	Morn.	♄	♄ 3) Algol sou. 10 10	10 7	20 4	4 40
4	Mon	The Law of God Perpetual. Matt. 5: 12-20.	6 47	12 13	♄	♄ ♄ souths 11 00	9 7	20 4	4 40
5	Tues	The Law in the Ark. Deut. 31: 24-27.	7 30	1 12	♄	♄ ♄ souths 10 52	9 7	21 4	3 39
6	Wed	The Law to be Read. Deut. 31: 9-13.	8 12	2 27	♄	♄ Stationary.	9 7	21 4	3 39
7	Thur	The Law to be Copied by King. Deut. 17: 18-20.	8 54	3 26	♄	♄ in Apogee	8 7	22 4	3 38
8	Frid	The Law Read by Joshua. Josh. 8: 32-35.	9 37	3 55	♄	Sirius rises 8 40	8 7	22 4	3 38
9	Sat	Christ and the Law. Acts 15: 22-27.	10 22	4 53	♄	♄ in ♄	7 7	23 4	3 37
50		Reading and Obeying the Law. 2d Sunday in Advent. Neh. 8: 8-18. Luke 21: 25-36; Rom. 15: 4-13.				Day's Length, 9 hours, 14 minutes			
10	Sun	Reading and Obeying the Law. Neh. 8: 8-18.	11 49	5 57	♄	♄ ♄ ♄	7 7	23 4	3 37
11	Mon	The Messiah Promised. Gen. 3: 16-24.	Morn.	Ris.	♄	♄ 11) ♄ ris. 6 02	6 7	23 4	3 37
12	Tues	Jacob's Prophecy. Gen. 49: 8-12.	12 20	6 13	♄	♄ Fomal. sou. 9 44	6 7	24 4	3 36
13	Wed	Daniel's Prophecy. Dan. 9: 24-27.	12 49	7 11	♄	♄ ♄ ♄	5 7	24 4	3 36
14	Thur	The Messiah Found. John 1: 35-42.	1 37	8 06	♄	♄ in Perihelion	5 7	24 4	3 36
15	Frid	The Messiah Declares Himself. Jno. 4: 7-26.	2 28	9 03	♄	♄ ♄ ♄ Inferior	4 7	25 4	3 35
16	Sat	The Messiah Triumphant. 1 Cor. 15: 22-28.	3 20	9 58	♄	♄ ♄ souths 10 06	4 7	25 4	3 35
51		Preparation for the Messiah. 3d Sunday in Advent. Mal. 3: 1-12. Matt. 11: 2-10; 1 Cor. 4: 1-5.				Day's Length, 9 hours, 10 minutes			
17	Sun	Preparation for the Messiah. Mal. 3: 1-12.	4 11	10 56	♄	♄ Rigel rises 8 16	3 7	25 4	3 35
18	Mon	The Messenger of Joy. Isa. 52: 1-10.	5 01	11 52	♄	♄ Canopus souths 12 36	3 7	25 4	3 35
19	Tues	The Mediator. Heb. 9: 13-28.	5 51	Morn.	♄	♄ 19) Sir. ris. 7 47	2 7	25 4	3 35
20	Wed	The Prophet. Isa. 61: 1-3.	6 42	12 47	♄	♄ Castor souths 1 22	2 7	25 4	3 35
21	Thur	The High Priest. Heb. 5: 1-10.	7 33	1 53	♄	♄ ♄ ♄	1 7	25 4	3 35
22	Frid	The King. Matt. 25: 31-40.	8 26	3 08	♄	♄ ♄ ♄ shortest day	0 7	26 4	3 34
23	Sat	The Shepherd. John 10: 7-18.	9 22	4 36	♄	♄ in Per. Winter b.	0 7	25 4	3 35
52		The Character of the Messiah. 4th Sunday in Advent. Isa. 9: 1-7. John 1: 19-28; Phil. 4: 4-7.				Day's Length, 9 hours, 10 minutes			
24	Sun	The Character of the Messiah. Isa. 9: 1-7.	10 20	5 31	♄	♄ ♄ ♄, ♄ Gr. H. L. N.	8 7	25 4	3 35
25	Mon	Christmas. Est. 4: 10-5: 3.	11 18	Sets.	♄	♄ 25) ♄ ♄ ♄, ♄ Sta	0 7	25 4	3 35
26	Tues	Ezra's Journey. Ez. 8: 21-32.	12 20	5 36	♄	♄ ♄ ♄, ♄ ♄ ♄	1 7	25 4	3 35
27	Wed	Nehemiah's Prayer. Neh. 1: 1-11.	1 18	6 37	♄	♄ Markab sets 11 27	2 7	25 4	3 35
28	Thur	Rebuilding the Walls. Neh. 4: 7-20.	2 14	7 41	♄	♄ ♄ souths 9 14	2 7	25 4	3 35
29	Frid	Reading the Law. Neh. 8: 8-18.	3 07	8 46	♄	♄ ♄ sets 9 50	3 7	24 4	3 36
30	Sat	Preparation for the Messiah. Mal. 3: 1-12.	3 56	9 54	♄	♄ ♄ ♄	3 7	24 4	3 36
53		REVIEW. Sunday after Christmas. Luke 33: -40; Tit. 2: 11-14.				Day's Length, 9 hours, 12 minutes			
31	Sun	REVIEW. Ps. 65: 11.	4 42	11 02	♄	♄ ♄ ♄ ♄	3 7	24 4	3 36

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter on the 3d	at 1 40 even	1 00 even	12 20 even
Full Moon	" " 11th " 6 27 even	5 47 even	5 07 even
Last Quarter	" " 19th " 7 10 morn	6 30 morn	5 50 morn
New Moon	" " 25th " 11 05 even	10 25 even	9 45 even

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- December 3. Our One Excuse. Rom. 14: 1-12.
(Consecration meeting).
- " 10. The City of God. Rev. 22: 1-8.
- " 17. What Our Denomination Stands For. 1 Tim. 3: 14-16; 1 Peter 2: 9.
- " 24. The Brotherhood of Man. 1 John 2: 7-11; 3: 12-15.
(A Christmas missionary meeting).
- " 31. Looking Backward. What Have I Learned this Year? Deut. 8: 2-20.

CHRONOLOGICAL EVENTS.

JANUARY.

- 2.-1868. The Mennonite Seminary, or *Mennonite Buildungs Anstalt*, the first Mennonite advanced school in America, was opened to students at Wadsworth, Ohio.
- 3.-1903. Rev. Johannes Foth was called to the pastorate of the Friedelsheim Mennonite church, Germany, to succeed the late Rev. Jacob Ellenberg, II.
- 4.-1903. The Mennonite congregation at Upland, California, was organized with Rev. M. M. Horsch, late missionary to the Cheyennes of Oklahoma, as the pastor.
- 12.-1536. Menno Simon left the Roman Church.
- 12.-1559. Menno Simon died at Wustenfild, Holstein.
- 16.-1904. Rev. John Weins, elder of the congregation at Ladekopp, West Prussia, died, aged 68 years.
- 31.-1904. Rev. Bernard Klassen was ordained elder for the Heubuden congregation, in Marienburg, Germany, to succeed Rev. William Faust, lately deceased.
- 15.-1887. The first Christian Endeavor Society in the Mennonite Church was organized in the Herford congregation, by the pastor, Rev. C. H. A. van der Smissen.

FEBRUARY.

- 15.-1895. Rev. John H. Oberholtzer, for fifty-three years a minister. The organizer of the Eastern District Conference, also co-operating in the establishing of the General Conference. Also the publisher of the first Mennonite paper, which was issued and printed in his blacksmith shop at Milford Square, Pa., in 1852, died at Centre Valley, Pa., aged 86 years, 1 month and 5 days.
- 21.-1904. Ephraim Hunsberger died at his home at Wadsworth, Ohio, after having preached nearly 54 years, aged 89 years, 3 months and 3 days.
- 11.-1896. Frederick Institute, for a number of years occupied as private residences, located at Frederick, Pa., was purchased for the purpose of establishing a Home for the aged and infirm of the Church. In June of the same year the Home was opened with two inmates, George Baringer, of the Flatland church, and Joseph Schim-

mel, of the Deep Run church, Sister Mary Godshall temporarily presiding as matron.

MARCH.

- 12.-1904. Fiftieth anniversary of the ordination of Rev. Dr. J. P. Miller, pastor of the Mennonite church of Emden, Germany, to the office of Gospel ministry.
- 13.-1904. Rev. Franz Wall, founder of the Mennonite Hospital at Mantau, Russia, died.
- 24.-1864. Rev. A. B. Shelly, pastor of the West Swamp Mennonite church, was ordained to the Gospel ministry.

APRIL.

- 2.-1903. Rev. L. O. Shimmel, the first traveling missionary of the General Conference, and for forty-five years a minister, serving different congregations, died in Philadelphia, Pa., at the age of 76 years, 3 months and 23 days.
- 8.-1904. The difficulty existing in the Bluffton and Pandora, Ohio, churches was amicably settled and a reconciliation effected.
- 10.-1904. The First Mennonite church of Kidder, Oklahoma, was dedicated.
- 10.-1904. Rev. N. R. Kauffman, of the Hoffnungsfield congregation, Kansas, was ordained to the office of Elder.
- 10.-1857. The First Mennonite Sunday School was established in the West Swamp Mennonite church, with Rev. A. B. Shelly as superintendent.
- 18.-1688. The first formal protest ever made against slavery in this country was formulated by the Mennonites of Germantown. The action was taken at a meeting held in the home of Tunis Kunders. Part of the house still stands at 5109 Germantown avenue, Philadelphia.
- 23.-1904. Jacob Bixler, of Elkhart, Ind., was ordained to the Gospel ministry for the Elkhart district.
- 24.-1904. Rev. G. A. Linscheid, missionary to the Cheyenne Indians, was ordained to the office of Elder in the Hillsboro, Kansas, congregation.
- 28.-1904. A ministerial conference, held at the Alexanderwohl, Kansas, church, by the ministers of the Western conference.

MAY.

- 1.-1904. Earnest Langgeneg and Richard Schiermer were ordained to the Gospel

ministry in the Whitewater, Kansas, congregation.

- 1.-1904. Isaac Miller was called to the Gospel ministry and ordained to that office at High River, Alberta, Canada.
- 1-3.-1904. One hundred and sixth session of the Eastern District Conference, held at Zion Mennonite church, Souderton, Pa.
- 1.-1904. Fifth anniversary of the Second Mennonite church of Philadelphia, Rev. Silas M. Grubb, pastor.
- 3.-1904. Lightning struck the house of Peter J. Schmidt, at Bessie, Oklahoma. The house was destroyed, and four of their six children were burned to death.
- 5.-1904. The Palatinate-Hessen Mennonite Conference convened in Ernstweiler, Germany. The conference sermon was preached by Rev. J. Hirschler, of Monsheim.
- 8.-1904. The new Mennonite church at Passo, Robles, California, was dedicated.
- 8.-1904. Heinrich Reimer and Heinrich Riesen were ordained to the Gospel ministry at Gotabo, Oklahoma.
- 19.-1904. The eleventh annual meeting of the Mennonite Children's and Orphans' Society, of Kansas. Ten children are at the orphanage. During the eleven years, eighty-two children were adopted by the Society.
- 12.-1904. The new congregation at Pandora, Ohio, was organized with one hundred and forty-one members.
- 28-29.-1860. The first session of the General Conference of the Mennonite Church of North America was held at West Point, Lee county, Iowa.
- 29.-1904. The Kansas Mennonite Christian Endeavor convention was held at Newton, Kansas.
- 29.-1880. The General Conference Mission Board established the first mission station among the Indians, at Darlington, Indian Territory.
- 29-30. The Mennonite Brethren church of Kansas celebrated a missionary and musical festival in connection with their Sunday School convention at Hillsboro, Kan.
- 30.-1904. The annual convention of the Christian Endeavor and Young People's Societies of the Eastern District Conference of Pennsylvania. Rev. A. B. Bartholomew, D. D., state president of the Christian Endeavor Society of Pennsylvania,

was present and addressed the convention.

- 14.-1904. In Halbstadt, Russia, the centennial anniversary of the Molotschna Colony was observed. As a memorial of this occasion a Home was established for the needy old of the Church, such as single or widowed persons, invalids, sick and poor.

JUNE.

- 3.-1904. Rev. ——— Appledorn, of Holland, was called and installed as pastor of the church at Emden, Germany, to succeed Rev. Dr. J. P. Miller, who was, on account of failing health, obliged to resign and seek needed rest.
- 1904. Only child of Missionary and Sister Ressler, of Dhamtari, India, died. This was the first of the sacrifices of human life in the Mennonite mission field in India.
- 3.-1888. The first Indian convert, a girl, was baptized by Rev. A. B. Shely, at Darlington, Indian Territory.
- 3.-1904. The Mennonite Sunday School workers of the Kansas Sunday Schools were in convention assembled in the Gnadenberg congregation.
- 6.-1903. The dwelling house of Rev. Jacob Hege, at Estrella, California, was destroyed by fire with all its contents.
- 13.-1904. The first and a very successful Sunday School conference was held at Alberta, Canada.
- 19.-1904. Rev. David Hilty was ordained to the office of Elder in the Nampa, Idaho, congregation.
- 19.-1904. Missionary Ressler baptized fifty orphan girls at the American Mennonite Mission, at Dhamtari, India.
- 6.-1904. Missionary Jantz, the oldest Mennonite missionary in Java, died at the home of his son-in-law, Missionary Fast, in Java.
- 19.-1904. Wilhelm Bartel-Duliniewo and Albert Franz-Strouske, were called to the Gospel ministry by the Ober-Nassau congregation at Thorn, Germany.
- 20.-1903. The annual meeting of the Allgemeine Doopsgezinde Societe, of Amsterdam, Holland. The principal work on hand was the examination of applicants for the ministry and students for the school.
- 26.-1904. Franz Albrecht was ordained to

the Gospel ministry in the Beatrice, Nebraska, Mennonite church.

- 20.-1904. A reception by the First Mennonite church, of Philadelphia, was tendered Rev. and Mrs. H. van der Smissen, pastor of the Hamburg-Altona Mennonite church, and editor of the *Mennonitische Blaetter*, and president of the General Conference of the German Empire. The ministers of the Eastern District Conference being present. A most delightful meeting was had, and we trust the beginning of closer relations between the Churches on both sides of the Atlantic.

JULY.

- 3.-1904. A missionary and children's festival was held in the Mountain Lake, Min., Mennonite church.
- 4.-1904. The ministers of the Eastern District Conference held a very profitable conference at the home of Rev. J. S. Moyer, at Centre Valley, Pa. "Evidences of Christianity" was the subject considered.
- . 1904. Rev. Peter Regier died at his home on North Eunid, Oklahoma.
- 10.-1904. J. W. Leatherman, a prominent member of the Wadsworth, Ohio, congregation, and a trustee of Central Mennonite College, died at his home at the age of 70 years, 2 months and 28 days.
- 10-12.-1904. A very interesting and successful mission festival and conference was held by the Manitoba and Saskatchewan churches.
- 16.-1904. Rev. Jacob Knels, pastor emeritus of the Schoensee congregation, at Kulm, West Prussia, Germany, died at the advanced age of eighty-eight years. He had been in the active ministry for fifty-seven years.
- 24.-1904. The new church at Gronau, Westphalia, Germany, was dedicated. The sermon was preached by Rev. Westerdyk. One week later sixteen persons were added to the congregation by baptism.

AUGUST.

- 9.-1903. Rev. Earnest Weydman, for thirty-seven years pastor of the Crefelt Mennonite church, Germany, died. Aged 66 years.
- 11.-1903. Thirtieth annual Sunday School convention of the Eastern District Conference of Pennsylvania, held at the Deep

Run church.

- 12.-1904. The new church erected by the Krimean Mennonite Brethren, at Weatherford, Okla., was dedicated.
- 13.-1903. The First Mennonite church of Allentown, Pa., was organized with twenty-four members.
- 23.-1903. The new Mennonite church at Rosthern, Saskatchewan, was dedicated with appropriate services.
- 30.-1903. Miss Agnetha K. Harms was ordained a mission worker in the Gnadenberg, Kansas, congregation, by Rev. Peter Baltzer, president of the mission board.
- 20.-1904. Rev. John H. Bartel, of Langdon, North Dakota, died at his home at the age of 66 years, less 11 days.
- 23.-1904. A special session of the Eastern District Conference was held in the Eden Mennonite church, at Schwenksville, Pa. At this conference Albert Rudolph Schormann was granted an evangelist's license.
- 23.-1904. Thirty-first annual session of the Sunday School convention of the Eastern District Conference convened in Eden Mennonite church, Schwenksville, Pa.
- 29.-1904. The annual reunion of the Bergey family was held at Zieber's Park, near Lansdale, Pa. One thousand descendants of Ulrich Bergey, a prominent Mennonite in his day, were present. Rev. James Riley Bergey, a grandson of the late Rev. David Bergey, is the president of the organization.

SEPTEMBER.

- 6.-1903. Rev. Frederick Zeller, at Mount Correy, Ohio, for a number of years a faithful assistant in the Bluffton, Ohio, Mennonite church, died at an advanced age.
- 13.-1903. William H. Grubb, was ordained to the Gospel ministry at Allentown, Pa., by Revs. N. B. Grubb and A. S. Shelly.
- 28.-1903. The new Mennonite school for advanced education, at Henderson, Neb., was opened.
- 2-1904. The congregation (old) at New Danville, Lancaster county, Pa., elected Aaron B. Harnish to the Gospel ministry by lot.
- 10.-1904. The ninth anniversary of the

Mennonite Home for the aged, at Frederick, Pa., was held under auspicious circumstances. Hon. S. W. Pennypacker, Governor of Pennsylvania, and the great-grandson of a Mennonite minister, was present and delivered an address.

25.-1904. The opening exercises after a thorough renovation of the First Mennonite church of Philadelphia, were held. Rev. J. B. Epp, of Toreva, Arizona, preached the sermon on the festive occasion.

4.-1904. Aaron S. Moyer, of Quakertown, Pa., a life-long member of the West Swamp Mennonite church, and prominent in church work, and for many years the treasurer of the Eastern District Conference, died at the age of 74 years, 7 months and 2 days.

OCTOBER.

1.-1903. Rev. N. B. Grubb, with his congregation, celebrated the twenty-first anniversary of his pastorate in the First Mennonite church of Philadelphia.

8.-1903. Rev. John Jantzen, of Beatrice, Neb., died at the age of 80 years. He was a minister for forty-seven years.

11.-1903. Rev. John Moser celebrated the fiftieth anniversary of the ordination to the Gospel ministry, in St. John's church, near Pandora, Ohio. Rev. A. B. Shelly, of Quakertown, Pa., preached the festive sermon.

11.-1903. The Wadsworth, Ohio, congregation celebrated the fiftieth anniversary of its organization, and the fifty-fourth anniversary of the ordination to the Gospel ministry of their faithful pastor, Rev. Ephraim Hunsperger.

18.-1903. The Halstead, Kansas, Mennonite congregation celebrated the seventy-first birthday of their pastor, Rev. Christian Krehbiel, with appropriate services.

18.-1903. The Mennonite church at Menno, Washington, elected three assistant ministers for its congregation.

25.-1903. The first communion service in the new congregation at Allentown, Pa., was held, conducted by Rev. A. S. Shelly.

26.-1888. Rev. Moses H. Gottshall, of Schwenksville, Pa., died at the age of 73 years, 7 months and 1 day. He preached forty-one years.

18.-1892. The Christian Endeavor Society of the First Mennonite church, Philadelphia, was organized.

6.-1683. The first thirteen families from the Crefeld Mennonite church, Europe, landed, and located in Germantown.

12.-1892. The corner-stone of Bethel College, at Newton, Kansas, was laid.

21.-1847. The Amsterdam Mennonite, or Taufgesinten Mission, was established.

— 1865. The First Mennonite church of Philadelphia, Pa., was organized with thirty-five members, with Rev. Moses H. Gottshall as Elder and David Taylor as Deacon. Two of the original members are still members of the congregation.

NOVEMBER.

23.-1903. Rev. J. B. Smucker, a minister in the Amish Mennonite church of Elkhart, Indiana, died at the age of—

6.-1492. Menno Simon was born. In 1492 the 400th anniversary of his birth was observed by many churches in Europe and America.

5.-1900. Central Mennonite College opened. The dedication occurred on October 31, preceding the session of the Middle District Conference.

DECEMBER.

2.-1877. The Weierhoff Mennonite School was established.

8.-1903. Rev. M. S. Moyer, pastor of the Deer Creek, Okla., Mennonite church, and a member of the mission board of the General Conference, died at the age of 58 years, 2 months and 13 days.

20.-1903. Joel Welty, the originator and for a number of years the business manager of the Mennonite Book Concern, died at his home in Fort Wayne, Indiana, at the age of 46 years, 8 months and 5 days.

25.-1903. Rev. H. W. van der Ploeg, one of the retired but prominent ministers of Holland, died at the advanced age of 88 years.

20.-1903. Rev. Gustav Kramer, of Bonn, was ordained and installed as pastor of the Crefeld, Germany, congregation, to succeed Rev. Earnest Weydman, lately deceased. Rev. H. van der Smissen, of the Hamburg-Altona congregation, officiated upon this occasion.

IN MEMORIAM.

"Blessed are the dead which die in the Lord."

Rev. Ephraim Hunsberger.

A peaceful life was ended on earth when on the 21st day of February, 1904, Father Ephraim Hunsberger, of Wadsworth, Ohio, fell asleep in the blessed assurance of the immortal life, at the age of 89 years, 3 months and 7 days.



Father Hunsberger was born in Berks county, Pa., near Bally, on the 14th day of November, 1814. From the membership of the Hereford congregation he was called to the ministry by lot, as the assistant to Rev. Christian Clemmer, who was then the pastor, on October 18, 1849, and three years later, October 10, 1852, he was ordained to the full Gospel ministry.

Liberal in his views, charitable in his judgment, firm in his decision, ardent in his endeavor, forceful and positive as a preacher in the pulpit, and consistent in every walk of life he endeared himself to all alike, at home and abroad. His fame as a

preacher soon spread and the demands for his services became numerous. He never knew what it was to have enemies—he had none.

In October of 1852, upon the urgent call from a few families who had removed from Pennsylvania to Medina county, Ohio, that he come and become their spiritual leader, he moved to Wadsworth, Ohio. Here he immediately set to work and with four families organized a congregation, and for a half century he lived among them and ministered to them. That he was aggressive was clearly shown from the fact that well laid plans for the erection of a church were completed, and at the end of the first year the new church was solemnly dedicated to Almighty God, free from debt. And upon the same occasion a class of twelve persons, who had previously received religious and catechetical instruction, were admitted into the membership of the new congregation by baptism. The congregation now numbered twenty-two. In the spring of the following year, 1854, Pastor Hunsberger organized a Sunday-school. This, by many, was at that time looked upon as an innovation. From this time on the congregation enjoyed a steady and healthy growth. It was indeed the smiling of a kind providence upon Father Hunsberger and the congregation, that the congregation and the organizer could together celebrate the golden anniversary of the organization of the church in one of the neatest church buildings of our denomination, and in the very heart of the beautiful and thriving town of Wadsworth, Ohio. This celebration took place on October 11, 1903.

The last few years of the life of Father Hunsberger were to him a precious season of humble waiting for the final call. The evening shades were so beautifully and silently gathering that the deep peace of his soul was intensified and beautified. When the moment came with the message, "come up higher," loving hands laid his weary form on his couch and tenderly smoothing out the pillow on which rested his head, and he was no more, for God took him. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Joel Welty.

Joel Welty, a prominent worker in the General Conference of the Mennonite Church, and originator of the Mennonite Book Concern, of whom a short life history is here given, was born in Wayne county, Ohio, on April 15, 1857, and died at his Columbia avenue home in Fort Wayne, Indiana, on Sunday, December 20, 1903, at the age of 46 years, 8 months and 5 days.



He was the youngest of six children, and lost his mother through death when he was eleven days old. When a boy eleven years old his father moved to Moniteau county, Missouri, with his family, where he spent his youthful years on the virgin prairie. In Spring, 1878, he entered the Wadsworth, Ohio, Mennonite Academy, taught one term of school after this at Sonnenberg, Wayne county, Ohio, and three winters in the German settlement around Berne, Indiana. He was a great friend of music, and taught it during some of his earlier years. He was not only a teacher in the school room, but was an active teacher in the Sunday-school at Berne, and later at Fort Wayne.

On May 9, 1882, he founded what is now the book store of the Mennonite Book Concern in Berne, which he conducted until Fall, 1884. In this year, during the session of the General Mennonite Conference at Berne, he sold out to the Conference, and

the book store became the publishing house of that body, now known as the Mennonite Book Concern. He was its business manager until 1896, when J. F. Lehman became manager.

Mr. Welty was ever a substantial supporter and friend of the publication work. It was he who, more than any other one man, set on foot the project of a weekly *Mennonite*, to be published by the General Conference, pledging his financial support to the enterprise, if pushed.

In 1890 he started a book bindery in connection with the book store, and in 1895, believing Fort Wayne offered a better field, he moved to that city. A year later he and A. G. Burry bought the book bindery of the Mennonite Book Concern and moved to larger quarters. Mr. Welty also promoted, in connection with other business men, the Fort Wayne Box Company, which flourished. He later devoted his whole time to the box factory, leaving the management of the bindery to his associates. He was president of both concerns, was secretary of the Mexico Colonization Company, and was interested in other successful enterprises. He was also the patentee of a machine called the "rule bender," for which he found a great demand.

In 1880 he was married to Miss Dinah Lehman, daughter of the late Rev. P. P. Lehman. She survives him with six children, four sons and two daughters.

In 1891, he, in company with Rev. S. F. Sprunger, Peter Hobegger, Peter E. Sprunger and Daniel Zuercher, all from Berne, Ind., took a trip to Europe, visiting England, Germany and Switzerland. During the last few years of his life he also made three trips to Mexico.

In May, 1903, he began to note symptoms of failing health, but continued to attend to business until August, when he went to Michigan to recuperate. He returned home no better, and later underwent an operation for appendicitis. Liver and stomach complications followed, and he failed to rally. A post-mortem examination showed that a bad growth at the pylorus orifice, the opening of the stomach into the intestines, which was practically grown closed, caused his death.

Mr. Welty was a man who was always cheerful. He was strictly honest and upright

in small and large affairs, and his conscientious regard for the right was apparent in his dealings. His last words were "Perfect Peace."

Jacob W. Leatherman.

When a good man dies, earth is poorer but heaven is richer. This is the way the friends of Jacob W. Leatherman, of Wadsworth, Ohio, felt when on July 10th he was called away after an illness of several months, which, however, did not take a serious turn until Thursday preceding the day of his death on Sunday.



Mr. Leatherman was born April 12, 1834, in the township where he spent his whole life of a little over seventy years. On July 5, 1859, he was married to Mary N. Baker, who survives him. The three sons born to them, Milton, Benjamin and John, all have homes and families of their own, and are well established in business.

Mr. Leatherman will be remembered as a man of business ability, who through thrift and economy succeeded in establishing himself well in material things. He was first of all a farmer. Then he was for a time a grain dealer, and after that a hardware dealer. At the time of his death he was connected with the Wadsworth Lumber Company. Whatever he turned his hands to do he succeeded in making it turn out profitably.

He was a member of the Wadsworth Menonite church, and was an officer of the same since its new organization in town. His devotion to the church deserves special

mention. And yet he loved not only his own church, but all good people.

When the first trustees of the Conference College at Bluffton, Ohio, were elected, Mr. Leatherman was one of the number. By the board of trustees he was appointed as a member of the building committee who erected the present college building. He served on the board of trustees every year except one since the beginning of the movement. His present term as trustee would have expired in 1906. His services for the college were prompted by his love and interest for the growth of his denomination.

His life was a striking example of the quiet and steadfast life, free from over-anxiety and extremes, and from the worldly contaminations which hinder so many from attaining the fullness of manhood, especially in their religious life. In counsel he was deliberate, in judgment clear. With others he was tolerant, with himself exacting. A good man has gone from among us, a life stayed on God has closed its early career. He will be missed in his town, his business, his home, his college, and especially in his church. His friends have in his memory a goodly heritage.

N. C. HIRSCHY.

Manasses S. Moyer.

Manasses S. Moyer was the fourth son and the fifth child of Rev. Samuel Moyer and his wife Elizabeth, (nee Shelly). He was a descendant in the fourth generation of Henry Meyer, who immigrated into this country with his brothers from Switzerland in 1741, while he was but eight years of age. Manasses S. Moyer was born in Springfield township, Bucks county, Pa., on September 25, 1845. While quite young, and long before he began to go to school he showed an inclination and aptness for writing and drawing. When in his seventh year he began to go to school, he, by study and instruction at home had so far advanced in learning that his first school book was a German New Testament. He was from his childhood blest with more than ordinary good memory and an aptness of retaining things which he had learned. As a consequence he could recite a number of poems before he was able to read them. And later when he would read something he was able to repeat almost verbatim what he

had read. He made such rapid progress in the acquisition of knowledge that in his seventeenth year he was able to take charge of a school and engage in teaching, near his parental home.

After having engaged in teaching for several years and having attended several higher institutions of learning in his native state, he went to the Mennonite Educational Institute at Wadsworth, Ohio, where, after having spent some time as a student, he took charge as teacher of the English department. While thus engaged as teacher in the Institute, the Wadsworth Mennonite



church elected him in 1873 assistant pastor to Father E. Hunsberger in his charge. He remained at Wadsworth, teaching in the Educational Institute and preaching, until A. D. 1875. He also served as teacher at Sonnenberg, Wayne

county, Ohio, Bluffton, Ohio, and in Lee county, Iowa. During the year 1878 the Bethel Mennonite church in Moniteau county, Missouri, extended a call to him to become their pastor. He accepted the call and in the Spring of 1879 he was ordained there as an elder, by Elder Christian Krehbiel. Brother Moyer continued his labors at this place, under the blessing of God, until March, 1901, when he accepted a call from the newly organized Mennonite church at Deer Creek, Oklahoma. Here he remained in the service of his Master until the Lord called him to his final reward. Brother Moyer's style of delivery was simple, logical and, to a great extent, original. He was a great thinker and his discourses were as a rule elaborate and to the point.

Brother Moyer was one of the men of our Church whose influence extended far beyond the limits of his immediate surroundings. He for a number of years was a member of the Board of Home Missions of the General Conference, and in the interest of this part of our church work he made a number of

longer journeys to different parts of our denominational field. He was a regular attendant at the sessions of our conference, and always took an active interest in the work of the same. During the last four years of his earthly labors he was a member of the Board of Foreign Missions, having been elected to this position at the session of conference in 1899, and re-elected in 1902.

Brother Moyer was naturally of a conservative disposition. He would never be enthused for a subject until he had had sufficient time and opportunity to view it from all sides and of being convinced in his own mind that the thing was good and in accordance with God's will. But after having come to this conviction his whole heart was in the subject and he would not hesitate to give it his undivided support. It was this trait in his character, in connection with his profound thinking, that made him such a valuable and useful member of our conference and of the different boards to which he belonged. As a member of the Board of Foreign Missions he was an earnest advocate in favor of extending our work to the Cheyennes of Montana, and at the last meeting of the board, held at Summerfield, Ill., only two months before his departure, where the board finally decided to establish a mission among these Indians, he cast his vote in favor of this undertaking.

On April 19, 1874, while engaged as school teacher in Lee county, Iowa, Brother Moyer entered upon the holy state of matrimony with Anna M. Eyman, of that place. Their union was blessed with seven children, of whom two were called away by death in their infancy. Brother Moyer has been more or less afflicted with heart trouble for several years, and, although his sufferings were not of such a nature as to be a hindrance in the performance of the duties of his calling, yet he was fully conscious of the fact that this, his affliction, might possibly at some time cause his sudden departure. Of this he would frequently speak to his friends and relatives. On Sunday, December 6, 1903, he celebrated the Lord's Supper with his congregation. On this occasion he spoke from John 3: 14, 15. On the day before he wrote a letter to his only surviving sister in Pennsylvania, in which he told her of their communion to be held the following

day and on what text he was going to speak, enclosing her a brief sketch of his intended sermon. This letter was undoubtedly the last production of his for years active pen. He preached again on Sunday evening in the English language. After his return from church he retired for the night, apparently in his usual health. Some time after midnight he awoke with a violent suffering in the region of the heart. He arose and went for a drink of water, but when he arrived on the porch of the house he sunk down and expired, aged 58 years, 2 months and 15 days.

Funeral services were held the following Thursday when his mortal remains were laid to rest within the confines of the Deer Creek cemetery. Brother Christian Krehbiel, of Halstead, Kansas, conducted the services and preached the funeral sermon. Besides him the brethren Gaede, of Medford, Okla., J. S. Krehbiel, of Geary, Okla., and S. M. Musselman, of Wayland, Iowa, the latter a nephew of the deceased, took part in the services and made brief addresses.

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the vict'ry won,
Enter the Master's joy.

"The voice at midnight came,
He started up to hear:
A mortal arrow pierced his frame,
He fell, but felt no fear.

"At midnight came the cry,
'To meet thy God prepare!'
He woke, and caught the Captain's eye:
Then, strong in faith and prayer,

"His spirit with a bound
Left its encumbering clay;
His tent, at sunrise, on the ground,
A darkened ruin lay.

"The pains of death are past,
Labor and sorrow cease,
And, life's long warfare closed at last,
His soul is found in peace.

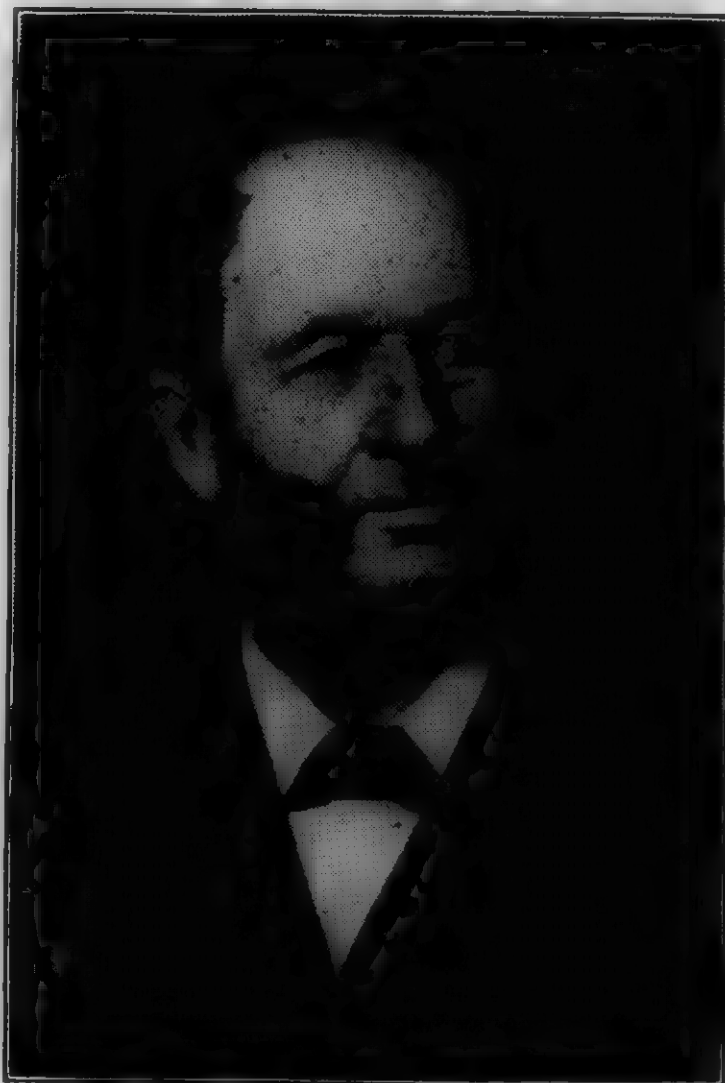
"Soldier of Christ, well done,
Praise be thy new employ;
And, while eternal ages run,
Rest in thy Saviour's joy."

—S.

Aaron S. Moyer.

Among the number of active and influential members who have been called away by death from our churches during the past year there was none who took a more lively interest in the affairs of our Church in general and of his home church in particular than Brother Aaron S. Moyer, of Quakertown, a member of our West Swamp church. Brother Moyer was the youngest child of the

late Jacob and Anna (Shelly) Moyer. He was born in Lower Milford township, Lehigh county, Pa., on February 2, 1830. While he was yet quite young he moved with his parents to a farm near Quakertown, where he assisted his father on the farm during the summer months, and during the winter attended school at Quakertown, which at the time was but a small country village. In later years, after he had grown to manhood,



he went to Berks county, Pa., and there learned the trade of plough-making, which trade he afterward followed for a number of years at Spinnerstown, Pa., supplying the surrounding farming community with ploughs of his making. Later he retired from business and for thirty-four successive years he lived at Milford Square, Pa., until the fall of 1903, when he moved to Quakertown.

On September 29, 1855, he was married to Hannah Shelly, daughter of Henry B. Shelly, who survives him.

Brother Moyer in his younger years became a member of the Mennonite Church, being baptized and admitted to membership by the late Brother Christian Clemmer. He always took a live interest in the welfare of his church and contributed freely to its support. When in 1864 the present pastor of the Swamp charge was called to the Gospel

ministry brother Moyer stood next to him in the number of votes cast by the different congregations constituting the charge. And although he never felt himself called to this high calling, yet he was always a particular friend of the ministers of the Gospel and found delight in ministering unto them. They, as well as others, always found a friendly reception at his home. When a few years ago a new church was organized at Quakertown he took a lively interest in the move and contributed freely towards its financial aid. Retaining his membership at West Swamp he, since his removal to Quakertown, was a regular attendant at the services there, giving material aid to this church as well as to his own.

Brother Moyer served as treasurer of the Eastern Mennonite Conference for upwards of thirty years, and as a trustee and treasurer of the West Swamp church for a period of sixteen years.

Brother Moyer possessed a kind and friendly disposition, and in consequence had a host of friends among his wide acquaintance. He was a particular friend of children and, not having any children of his own, he delighted to make the children of others happy. He was also an ardent friend of the Sunday-school, and for a number of years, while living at Milford Square, he would regularly bring a wagon-load of children from the village to the Sunday-school and the church services.

For a number of years Brother Moyer's health had been failing, being affected with catarrh and malaria, so that he could not attend church regularly during the winter. This induced him to sell his home at Milford Square and purchase one opposite from our church at Quakertown so as to be able to attend church more regularly without exposing himself to the changing effects of the weather. During the past summer his health had greatly improved, so that he could help in bringing things around his new home in nice and good order. Scarcely had he everything completed when he was suddenly seized with an attack of inflammation of the bowels, which caused him great pain and suffering. And although for a time he seemed to improve, he had a relapse and his strength gradually gave way until, after a sickness of three weeks, his spirit left his

suffering, mortal body, on Sunday morning, September 4, 1904, after he had attained to the age of 74 years, 7 months and 2 days. Funeral services were held in Bethany Mennonite church, Quakertown, on the evening of September 8th, when W. S. Gottshall spoke from Luke 14: 10, "Friend, go up thither." The following day services were held at the West Swamp church, where burial was made, attended by a large concourse of people, and where Rev. A. B. Shelly spoke from 1 John 3: 1-2.

Rev. Philip Roulet, 1828-1904.

Rev. Philip Roulet, the subject of this sketch, was born in Switzerland, on the 16th day of April, 1828. On the thirty-first anniversary of his birth he entered the bonds of matrimony with Marianne Schindler, but this relation was severed by death after eleven years of happy married life which was blessed with eight children. Twenty-one months after the death of his first wife he married Fannie Hondrich, of Clinton, Ind. To this union there were born nine children. Of the seventeen children born to Brother Roulet, twelve survive; also twenty-three grand-children. He was called to the ministry by his church at Switzerland, at the age of twenty-eight, and after a service of about fourteen years he came to America and became the pastor of the congregation near Pulaski, Iowa, and for twenty-seven years he served his people faithfully. In 1897 the congregation called Rev. W. W. Miller to succeed the faithful pastor, who was then made pastor emeritus, still continuing his labors with a keen interest for the welfare of his beloved people until his death, which occurred at his home near Pulaski, on July 14, 1904, at the age of 76 years, 2 months and 29 days. The place which he held in the hearts of his people, and the community in which he lived, was shown by the unusually large concourse of people of all classes who came to show a last tribute of respect to the memory of the departed pastor and friend, on the occasion of his funeral. From a private letter written shortly after his death by a brother minister to a friend in the east, who had known him only for a short time before his death, we quote the following: "Father Roulet im-

pressed me as one possessing the elements of a great character. Loved by all who knew him, and a very highly respected and gifted adviser of his people. He possessed the grace that some men do not possess—that of stepping down and out when the time came for a younger mind to meet newer problems in his church. He was intensely interested in his church and people; and when he saw the church taking new life under his successor, Brother Miller's ministry, he rejoiced in it all. Jealousy was a thing unknown to him, and with John the Baptist, he was willing to decrease while another and younger worker increased.



The City Church of the Beatrice, Neb., Mennonite Congregation.

On April 20, 1903, the dedication of the city church of the Beatrice, Nebraska, Mennonite congregation took place under the auspices of Elder Gerhardt Penner and his associate teachers of the Gospel at Beatrice.



BEATRICE, NEB., MENNONITE CHURCH.

There was also present by special request Elder Jacob Toews, of the First Mennonite church of Newton, Kansas, who delivered the dedicatory sermon.

In the crowded quarters of a leased church, which the city contingent of Mennonites at Beatrice had occupied for a number of years, a fuller development of the Sunday-school and Christian Endeavor had been sadly thwarted, and it was this, and also the

desire to have their own house of worship, that prompted the steps to the erection of the church.

In the spacious assembly room and two Sunday-school rooms, five regular classes now meet every Sunday afternoon with an average attendance of fifty. New life has also been given the Christian Endeavor Society, the active membership of which now numbers forty-five. At the present time the German language is used entirely in the service and Sunday-school, as it is also in the majority of Mennonite homes.

The hope and prayer of all friends of the church is that it may continue to grow in the work of the Lord and spread the Gospel of Peace to all mankind, so that its house may be filled to overflowing and humanity bettered by its existence, to the glory of God.



Rev. H. and Mrs. van der Smissen.

During the summer of 1904 some of our churches were honored by distinguished visitors and representative Mennonites from Europe, in the persons of Rev. H. and Mrs. van der Smission, of Hamburg, Germany. Rev. van der Smissen is the successor to Rev. B. C. Roosen, pastor of the Hamburg-Altona Mennonite church. He is likewise editor of the *Mennonitische Blaetter*, and the honored president of the United Conference of Mennonites of the German Empire. Arriving in Philadelphia June 18, where they were the guests of the pastor and his family, of the First Church of Philadelphia. Here a reception was tendered the distinguished guests, to which the ministers of the Eastern Conference of Pennsylvania and others were invited. The recep-

tion will long be remembered by those present as an occasion of more than ordinary meaning and interest. The picture shows our guests standing by the grave of Rev. Dirck Keyser, the first ordained pastor of the Germantown Mennonite church, who came to this country in 1688. From Philadelphia a visit was made to Summerfield, Ill., where Rev. C. H. A. van der Smissen and Miss Hellagonda van der Smissen were

visited. A few days at the world's fair at St. Louis, a stop in Chicago and several days with the brethren in Berne, Ind., brought them on their return trip via Niagara Falls to the east. Several days were spent in Allentown. Here the Pennsylvania State Convention of Christian Endeavor was in session. Brother van der Smissen was introduced to



the convention and requested to give an address. His excellent address was received with great applause by the more than eight thousand Christian Endeavorers he addressed. From Allentown, in company of Rev. N. B. Grubb, the Governor of Pennsylvania, S. W. Pennypacker, was visited at his country home at Schwenksville, where a most delightful evening was spent. The Mennonite Home at Frederick, and a visit to Rev. A. B. Shelly occupied several more days, when, after remaining in Philadelphia three more days, our guest returned to New York, and on July 23d sailed for home, which place was safely reached on August 4th. More than ever has this visit impressed us with the great blessing derived for our churches and our work, and the great need of more frequent visits exchanged by the ministering brethren of Europe and America.



The Mennonite congregations in South Russia have shown their patriotism to their country on the one hand and their loyalty to the doctrine of non-resistance on the other, by a contribution of more than \$43,750 to the work of the Red Cross Society on the field of carnage in the far east.

Panchkour.

A desire to do some specific missionary work prompted our mission committee of the Christian Endeavor Society of the First Mennonite church of Philadelphia, to bring up the matter for discussion at one of the business meetings of the society, and by a unanimous resolution decided that the society would furnish the necessary means for the care and education of an orphan in India under the direction of Missionary Kroeker. The decision was immediately conveyed to Missionary Kroeker who replied that one of his orphan boys was assigned to the care of the society, beginning with the boy's entrance to the orphanage August, 1902. Missionary Kroeker writes concerning this boy: "His name is Panchkour, or Five Mussels. He is from the lower

caste, known as the leather-skin caste. He was born in a village about two miles from the mission, and during the famine in 1899 he lost his parents, then a boy of about six years, depending only upon his own resources eked out a miserable existence by begging and sometimes watching cows for a bit to eat. One day in August of 1902 he was found thus wandering by two of the orphan boys in the missionary orphanage and brought to the missionary and assigned to the society for care and provision.



Miss Alice Yoder, of Lititz, Pa., was the first Mennonite missionary in India, she having gone there under the auspices of the Christian and Missionary Alliance. After spending ten years in the field she returned to visit her homeland. She has again returned to her work in India.





A Group of Lepers.

The above cut represents a group of lepers belonging to our Bethesda Leper Asylum at Champa, India, with their care-taker, Babu Johann, and brother and sister P. A. Penner standing in the rear. The tree represented in the picture is the one, in the shade of which all the meetings with the lepers are being held. The picture contains 31 of these unfortunate sufferers, of whom thousands are found in India. Since the picture was taken others have been added, so that at last reports the asylum at Champa contained 41 poor lepers. The object of the asylum is to alleviate the sufferings and to meliorate the condition of these poor and forsaken ones and, above all, to bring them under the saving influence of the Gospel of Jesus Christ. In this the efforts of our brother Penner have not been in vain. The poor lepers feel themselves happy in being thus cared for and a number of them have already expressed the

desire to be baptized and to become Christians. Of one of these brother Penner writes on July 21, 1904: "It gives us great pleasure to inform you, that on last Saturday I baptized a leper by the name of Serkanti. He is very sick and asked to be baptized before he died. I did not comply with his request at once because I wanted to see whether he was serious and in earnest. On last Saturday, during a heavy rain, he sent for me saying, I should come and baptize him as he feared he would soon die. I went and baptized him. O, what a pleasure—in trembling! God grant that his name may be written in the book of Heaven! We felt justified in granting his wish, as his testimony had no unsound ring and his life, previous to his sickness, had been exemplary. Some others are begging me to baptize them. They are still under instruction."

New quarters for the lepers are now being erected, as the old and temporary huts do

no longer serve their purpose. The "Mission to Lepers in India and the East", a charitable organization in Scotland, is rendering financial aid to this branch of our mission in India, the Mission Board of our church having obligated itself to care for the necessary superintendent of the work and for the spiritual care of the lepers. For the present brother Penner fills this position in connection with his other missionary work.



California Mennonites on a Picnic.

The accompanying picture represents a picnic party of the First Mennonite church of South California, at Upland, of which Rev. M. M. Horsch, formerly a missionary among the Chyenne Indians in Okla-



homa, is pastor. Rev. Horsch came to California on account of his wife's health a little more than two years ago, and the members living here gave him a call. The call was accepted and on the 4th day of January 1903, the congregation was organized and a constitution adopted.

In the fall of that first year the congregation decided that for a day at least, all work and care be laid aside and the congregation as a whole spend the day in recreation and the enjoyment of climbing the rugged hills

by the side of a babbling stream. The day appointed for the outing was October 18, 1903.

Having reached the place selected, after everything was in order, an appropriate service was held. By the side of this gurgling stream as the congregation sang, "*Grosser Gott, wir loben dich*" and "*Ich weiss einen herrlichen Strom*," and the reading of Psalm 104 by the pastor, the hearts of the people were prepared, for the preaching of the word, Missionary Linscheid, who was present, preached from John 4. The impressiveness of such a service can well be imagined. After this impressive service was ended, the well-filled lunch baskets were emptied, after which the wonders of nature were viewed and social groups gathered for the after-dinner expressions of their appreciation of such a day's outing.



We teach repentance by the word of the Lord, to the end that men may subdue those carnal lusts which war against the soul, crucify the flesh with its affections and lusts, refrain from conformity to this world, cast off the works of darkness and put on the armor of light; that we love not the world neither the things that are in the world, put off the old man with his deeds and put on the new man

which is renewed in knowledge after the image of Him that created him; yea, cast off the old Adam with his whole nature and deceitful lusts, such as pride, avarice, unchastity, hatred, envyings, gluttony, drinking and idolatry, and put on the new man which after God is created in righteousness and true holiness, having peace and joy in the Holy Ghost. He that receives this grace in sincerity and abides therein may rejoice and thank God, for the end thereof is eternal life.—*Menno Simon*.

The Mennonites.

Synopsis of an address before the Ministerial Conference at Quakertown, Pa., by W. S. Gottshall.

It is a lamentable fact that many of our members are not as loyal to their church as we should very much desire them to be. The indifference thus manifested shows that they are very ungrateful to our ancestors. This condition largely prevails owing to the ignorance of so many of our people in regard to the origin and history of our beloved blood-bought Mennonite Church. Where our traditions are known their value is appreciated, and there the faith and doctrine and experiences of our forefathers are held as a precious heirloom.

The Jews have been faithful in obeying the commandments of God, Deut. 11:18-21, even while they were very lax in regard to other requirements. The Catholics arouse the admiration of many Protestants because of their strict principles of loyalty and devotion to their church. These conditions are all brought about by their teachings, by which their people learn to honor their faith and appreciate their traditions.

Our Schwenkfelder brethren lose no time and spare no pains to keep their history fresh in the minds of their people, by their annual gatherings on "Gedächtnisstag." Has our Church no history worth telling, or have we no faith worth our loyalty?

Every Mennonite should find out whence he came, and the origin and history of our Church should be diligently studied and taught.

Our Church had its origin in the Netherlands, and this is already suggestive of the humble position we occupy. Here they were known as "Anabaptists" or "Taufgesinnten." This is the same class of people that were formerly called the "Old Evangelical Church," and satisfactory evidences prove it to have existed since the time of Constantine, and may we therefore not safely say, from the time of the apostles.

The first congregation was organized in 1530, with John Volkerbs Trypman as its first pastor. He was soon afterwards beheaded with nine other brethren. Trypman baptized Sicke Snyder December 10, 1530. Snyder also suffered martyrdom by decapitation on March 20, 1531. Snyder

was a particular friend of Menno, then a Catholic priest, and the firmness of his faith and patience with which he suffered martyrdom made a deep impression on Menno, and this induced him to read the Bible, and he soon renounced the Catholic Church, seeing that its teachings and practices are not in accordance with the Word of God.

The spiritually-minded among the "Taufgesinnten" sought in Menno a leader, and he identified himself with them. He was therefore not the founder of our Church, but the principle character at the time, and our enemies gave us the name Mennonites in derision. And while many Protestant churches grew worldly the Mennonites retained to a large degree their piety and devotion.

The reason for its slow growth was its constant persecution by the Catholics and other Protestant denominations both in the old country and to a considerable extent in the new. Yet, notwithstanding all this, it grew. One bishop reports having baptized 10251 converts, while between the years 1530-1570 fully 2000 were martyred, and many by other Protestants.

There are some things very strange about this martyrdom that demand recognition. It was inflicted upon the most pious persons for the sake of religion, and instead of hindering the growth of the church as it was intended, it was invariably a stimulus to it. And the more cruelly they were martyred the firmer they remained in their faith in the Lord.

A mere reference to some of the cruel treatment of martyrs must here suffice, owing to the lack of time and space.

George Wagner, who said "the priest could not forgive sins," was cruelly treated in jail to recall his utterance, and on remaining firm he was tied to the stake surrounded with wood and a bag of gunpowder around his neck and set on fire. The executioner was found dead in bed the next morning.

Michael Sattler was a monk. He identified himself with the "Taufgesinnten" and became a preacher among them. His tongue was cut out, he was pinched with hot pinchers and then burned at the stake.

Leonard Kaiser, an ex-priest, on the way to execution, plucked a flower and said, "if you can burn this flower and me you are

right; if not, then I am right." A double portion of wood was applied and two attempts failed to burn his body, singe his hair and scorge the flower. His body was cut to pieces and a third fire started with the same results, and then his mangled body was thrown into the water. The executioner resigned his position and his servant joined the "Taufgesinnten" and was a faithful member as long as he lived.

John Malen and two brethren were tied to a stake and a fire made some distance away around them and so they were slowly roasted to death.

These are a few of the many who sealed their faith with blood, and to these could be added a list of several thousand who gave testimony of their love to Christ in the horrible butchery.

During these persecutions there arose among them different opinions as to form and the authority of bishops. These contentions were greatly increased by the presence of ignorant preachers. But fortunately all these divisions were remedied through the efforts of the noble Hans DeRies.

The Mennonites subsequently secured more religious liberty and persecutions became less frequent.

In a short time they numbered 200,000, and they used their influence in favor of the liberty of their less fortunate brethren in other countries.

The offer of Russia in 1788 to grant unto the Mennonites exemption from military service brought many to that country and they were valuable citizens and model farmers.

As in Jerusalem, persecution scattered the Christians, only, however, to light up the cities and country round about, so persecution scattered the Mennonites, and thousands came to this country. They found an asylum for religious liberty here through the friendly assistance of William Penn. Thirteen families first came to Germantown in 1683 in the ship "Concord," and many followed, populating the still fertile Mennonite settlements of Eastern Pennsylvania in the counties of Bucks, Montgomery, Chester, Lancaster, Berks and Lehigh. These model citizens played a very important part in the formation of our country, its laws and its history. Among their most worthy efforts

was their protest against slavery, 150 years before it was abolished.

From 1820 on, a great many Swiss Mennonites came into this country and settled in Ohio, Indiana, Illinois and Iowa.

From 1836 on, many came from Southern Germany and also settled in the Western States.

The decree of the Czar to press the Mennonites into military service caused many thousands to emigrate to America from 1870 and thereafter, settling chiefly in Kansas, Nebraska, the Dakotas and Manitoba. To these Russian brethren we owe much of our zeal for missions, schools and literature. Since, our General Conference has become quite a large and active body. Spiritual life has received an impetus and the sentiment of unity much increased. Over \$10,000 are annually contributed for heathen missions.

The Mennonites in round numbers are reported to number about 250,000. The last census distributes them as follows: Poland, 800; France, 800; Switzerland, 1500; Germany, 18,000; Holland, 60,000; Russia, 70,000; Canada, 20,000; United States, 80,000.

Altogether the Mennonites have a faith and history worthy of our gratitude and sincerest regard, which should be better known by our members. It would surely make them more sincere in their faith and more loyal to the Church.



Mennonites in Prussia.

The official statistics of Prussia gives the total number of Mennonites in that kingdom as 13,876. Of these 3381 live in cities of over 20,000 population. The other 10,495 in smaller towns and in country congregations. In America the ratio of country to city Mennonites is probably still greater. There are indeed but few organized Mennonite congregations in our large cities as yet.



The Home Mission Committee, (Feur-sorgeverein) of Holland, has increased the membership of the Breda congregation from thirty-one to seventy-six baptized members in five years. Thirty-three persons now are attending the catechetical class.

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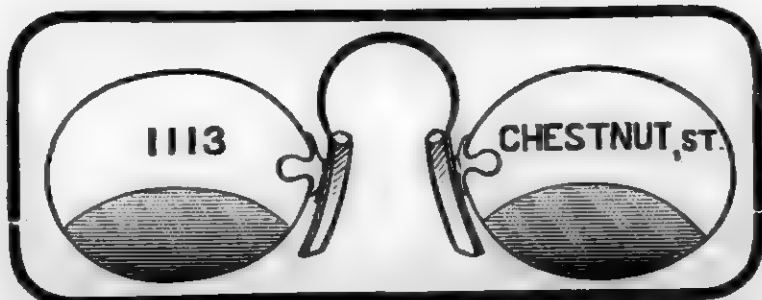
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 nesota.
 P. P. Steiner, Pandora, Ohio.

Mission Workers.

Rev. and Mrs. Rudolph Petter, Cantonment,
 Oklahoma Territory.
 Rev. and Mrs. John A. Funk, Cantonment,
 Oklahoma Territory.
 Miss Bertha Kinsinger, Cantonment, Okla-
 homa Territory.
 Mr. Frank Harrington (native) Cantonment,
 Oklahoma Territory.
 Rev. and Mrs. H. J. Kliwer, Hammon,
 Oklahoma Territory.
 Miss Agnes Williams, Hammon, Oklahoma
 Territory.
 Rev. and Mrs. J. H. Epp, Haoenoom, Okla-
 homa Territory.
 Rev. and Mrs. J. B. Frey, Oraibi, Arizona.
 Miss Aganetha Harms, Oraibi, Arizona.
 Rev. and Mrs. G. A. Linscheid, Lame Deer,
 Montana.
 Rev. and Mrs. P. A. Penner, Champa,
 C. P. India.
 Rev. and Mrs. J. F. Kroeker, Janjgir,
 C. P. India.



The progress made in the organization of our congregations into conferences for more effective work in the various sections is forcibly suggested by a reference to a report published in the *Mennonite* January, 1886. It is a report of what was then called the Western Conference, held at Clarence Centre, N. Y., and it indicates that this conference then included everything west of the Alleghenies. Now there are at least four regular district conferences—the middle, the northern, the western, and the Pacific,—with local conferences in Oklahoma and Mani-
 toba.



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LIST OF MENNONITE MINISTERS OF NORTH AMERICA.

NOTE.—It will be considered an especial favor of any one to send us corrections to the following list of Ministers. Name or Address, or where the names of ministers fail to appear. Address Rev. N. B. Grubb, 715 Berks street, Philadelphia, Pa.

ARIZONA.

Epp J. B., Toreva.
Frey J. B., Toreva.

ARKANSAS.

Augsburger John, Stuttgart.
Gascho Joseph, Peach Orchard.
Yoder Jacob, Stuttgart.

CALIFORNIA.

Hege Jacob, Estrella.
Voth J. J., Pasadena.
Wiebe Aaron J., Adelaide.

COLORADO.

Krocker Bernhard, Cable.
Schrock Joseph, Thurman.
Schlegel Joseph, Thurman.

IDAHO.

Garber, David, Nampa.

ILLINOIS.

Ackerman J., Gridley.
Albrecht Henry V., Tiskilwa.
Ausburger Noah, Hopedale.
Ausburger Aaron, Gibson City.
Brecher Jos., Fisher.
Bachman Jos., Metamora.
Beachy Daniel, Arthur.
Bechler S., Fairbury.
Beacher Jos., Fisher.
Birky John, Hopedale.
Buercky Joseph, Tiskilwa.
Egle C. R., Flanagan.
Egle John, Sr., Minier.
Egle Joseph, Minier.
Engle Peter, Washington.
Gerber Peter, Low Point.
Gerber Samuel, Groveland.
Gingerich John, Danvers.
Gingerich Chr., Stanford.
Gingrich C. H., Danvers.
Graber Daniel, Morton.

Grieser Daniel, Dewey.
Guengerich John, Danvers.
Hartman Emanuel, Washington.
Hauter Christian, Cullom.
Herschberger Chr., Arthur.
Hostetler Peter, Groveland.
Kauffman Gideon, Arthur.
King Joseph, Yuton.
King Joseph, Carlock.
King Chr., Deer Creek.
Kinsinger John, Carlock.
Kingsinger Joseph, Meadows.
Kingsinger Michael, Washington.
Kingsinger Jacob, Washington.
Lantz Lee, Congerville.
Lehman L. J., Cullom.
Litwiller Joseph, Tremont.
McCulloth John, Morrison.
McGowan James H., Nappanee.
Miller John, Vandalla.
Mosiman Christopher, Flanagan.
Mosiman S. K., Chicago.
Nafzinger Daniel, Minier.
Nafzinger Christian, Hopedale.
Neuhauser V., Gridley.
Nice John, Morrison.
Nice Phillip, Sterling.
Orendorf D., Flanagan.
Plank D. J., Arthur.
Rediger Joseph, Gridley.
Risser Chr., Sr., Eureka.
Risser Chr., Jr., Eureka.
Ringenberg Jacob, Tiskilwa.
Roop P. W., Tremont.
Roop Christian, Hudson.
Roth Daniel, Morton.
Rutt John, Sterling.
Schmiddy J. P., Gridley.
Smith John, Metamora.
Schertz Joseph, Eureka.
Schertz Peter D., Metamora.
Schertz Peter, Washington.
Schertz Christian S., Eureka.
Schrack Joseph D., Arthur.
Schrock Andrew, Metamora.

Schantz Christian, Congerville.
Schantz Peter P., Yuton.
Schlegel, Daniel, Flanagan.
Shelley Henry L., Oregon.
Shellenberger, E. M., Freeport.
Shoemaker J. S., Dakota.
Snively Chr., Shannon.
Sommer Peter, Washington.
Stahley J., Danvers.
Stahley Stephen, Flanagan.
Steinman Daniel, Flanagan.
Stucky N., Flanagan.
Strubhar Valentine, Washington.
Troyer Emanuel, Carlock.
Unzicker Peter, Cullom.
Vercier Andrew, Meadows.
v. d. Smissen C. H. A., Summerfield.
Yoder Moses J., Arthur.
Yoder A. I., 168 W. 18th st., Chicago.
Zehr Joseph B., Flanagan.
Zehr Peter, Fisher.
Zehr Daniel, Deer Creek.
Zimmerman C. C., Chenoa.
Zimmerman Peter, Roanoke.

INDIANA.

Allebach, H. G., Berne.
Ausburger C., Lime Grove.
Ausburger D. D., Goodland.
Borntrager M. J., Shrock.
Borntrager M. E., Middlebury.
Borntrager J. E., Shipshewana.
Borntrager Eli E., Shipshewana.
Borntrager M. E., Middelbury.
Borntrager, Eli., Nappanee.
Bleily Jacob, Nappanee.
Burkholder David, Nappanee.
Burkholder Eli, Ayr.
Burkholder Moses, Nappanee.
Burkholder Daniel, Wakarusa.
Christophel, Jacob, Wakarusa.
Coffman Samuel F., Elkhart.
Cripe Amos S., Emma.

Coyle J., Fairfield Center.
 Egle William, Berne.
 Egly Joseph, Geneva.
 Egly Christian G., Berne.
 Friesner Harvey, Bristol.
 Funk John F., Elkhart.
 Garber John, Goshen.
 Gerber, Samuel, Groveland.
 Gerig Joseph P., Leo.
 Graber, Jacob, Schrocka.
 Hartman, Frank, Elkhart.
 Hartzler J. S., Elkhart.
 Herschberger Jonathan, Emma.
 Herschberger J. J., Middlebury.
 Horner J. S., Kokoma.
 Hostetler D. J., Goshen.
 Hostetler, Andrew, ———
 Hochstetler John M., Emma.
 Hochstetler D., Emma.
 Hochstetler A. J., Middlebury.
 Hygema John, Wakarusa.
 Johns Daniel J., Goshen.
 Kauffman D. S., Shipshewana.
 Kinports Daniel, Clay City.
 Kurtz, Jonathan, Topeka.
 Loucks Jonas, Wakarusa.
 Lehman Peter Y., Goshen.
 Lehman Joseph S., Elkhart.
 Lehman Yost, Goshen.
 Lehman Moses, Emma.
 Lehman John C., Topeka.
 Leichty Christian, Leo.
 Lugbill John C., Leo.
 Mast E. A., Kokoma.
 Mast Jos. E., Middlebury.
 Masellin Daniel, Berne.
 McGowen, J. H., Nappanee.
 Mehl J. C., Goshen.
 Metzler Noah, South West.
 Miller D. D., Middlebury.
 Miller D. J., Middlebury.
 Miller Eli S., Shipshewana.
 Miller H. A., Shipshewana.
 Miller Manassas M., Middlebury.
 Miller Y. C., Shipshewana.
 Miller Emanuel, Lagrange.
 Miller Jacob H., Goshen.
 Mumaw Amos, Wakarusa.
 Neuenschwander P. M., Berne.
 Nussbaum John, Berne.
 Schwarz Jacob, Berne.
 Schwarz Peter, Berne.
 Schwarz Chr., Berne.
 Schwarz Joseph, Berne.
 Schwarz Jacob, Jr., Berne.
 Schwarz David, Berne.
 Shenk Jacob, Elkhart.
 Schenbeck Jacob, Geneva.
 Schindler David, Linn Grove.
 Slaubaugh John C., Ayr.
 Sommer I. A., Berne.
 Sproll Nobertius, Amboy.
 Sprunger S. F., Berne.
 Sprunger Christopher, Berne.
 Stofer Ell, Hudson.
 Troyer Christian, Goshen.
 Troyer J. J., Emma.
 Troyer D. D., Goshen.
 Troyer A. A., Shipshewana.
 Troyer Jonas, Middlebury.
 Wagler John, Montgomery.
 Wagler Peter, Montgomery.
 Weaver J. J., Scott.
 Weaver, Chester, Scott.
 Weaver Jacob, Shipshewana.
 Wildy Henry, Wakarusa.

Wiltmer Joseph, Montgomery.
 Yoder D. C., Emma.
 Yoder Daniel, Linn Grove.
 Yoder Elias, Leo.
 Yoder Samuel, Elkhart.
 Yoder John C., Emma.
 Yost, Miller, Shipshewana.

IOWA.

Brenneman Peter J., Kalona.
 Gerig Chr. R., Merrimac.
 Gerig S., Wayland.
 Graber Daniel, Noble.
 Guengerich Jos. J., Amish.
 Gunden John W., Amish.
 Hershberger H. H., Sharon Centre.
 Miller W. W., Pulaski.
 Musselman, S. M., Wayland.
 Plank John J., Sharon Centre.
 Plank Jonas, Green Centre.
 Rever David, Amish.
 Schwartzendruber C., Stiles.
 Schwartzendruber J. F., Kalona.
 Schwartzendruber Ell, Kalona.
 Schwartzendruber J. J., Green Centre.
 Schwartzendruber S. J., Clarion.
 Showalter Chr., Donnelson.
 Stuckey Peter E., Wayland.
 Weber H., West Point.
 Wery Christian, Amish.
 Yoder Noah D., Wellman.
 Zehr, Daniel, Deer Creek.

INDIA.

Burkhart, Jacob, Dhamtari.
 Krock, J. F., Janjgir.
 Penner, P. A., Champa.
 Ressler J. A., Dhamtari.
 Lapp, Mahlon, Dhamtari.

LOUISIANA.

Nice Jonas, Roseland.

KANSAS.

Aeby Jacob, Ransom.
 Andres John P., Elbing.
 Bearg John, Marlon.
 Balzer P., Fahrland.
 Balzer P., Goessel.
 Balzer Peter, Buhler.
 Balzer, A., Hillsboro.
 Baker Benj. P., Moundridge.
 Bartel H. H., Hillsboro.
 Bauman, H., Canton.
 Baumgartner S. S., Moundridge.
 Birky J. H., Lund.
 Birky J. C., Lund.
 Borntrager J. J., Hartford.
 Borntrager C. E., Partridge.
 Borntrager J. D., Haven.
 Rook David, Woodbine.
 Brunk George R., Canton.
 Buhler B., Buhler.
 Buller Peter, Goessel.
 Buller Peter, Newton.
 Buller J., Newton.
 Classen Peter, Newton.
 Classen D. D., Hillsboro.
 Classen Ed., White Water.
 Coopridge Matthias, Canton.
 Cornelson Abraham, Durham.
 Diener D. A., Canton.
 Dirks Tobias F., Pawnee Rock.
 Dirks Peter H., Pawnee Rock.
 Ediger Franz, Buhler.

Ehrlich Jacob, Marlon.
 Epp John, Newton.
 Erb Tillman M., Harper.
 Ewert W. J., Hillsboro.
 Foth John, Hillsboro.
 Franz Gerhard, Buhler.
 Funk J., Hillsboro.
 Flaming P., Inman.
 Flickinger J. J., Pretty Prairie.
 Funk John, Miltonville.
 Galle William, Moundridge.
 Gerber David, White Water.
 Gerbrand John, Hillsboro.
 Goerz David, Newton.
 Goerz Peter, Inman.
 Goerz Heinrich, Lehigh.
 Goering Jacob D., Moundridge.
 Gearing, John, Moundridge.
 Good Andrew, Harper.
 Graber John G., Pretty Prairie.
 Graber Peter A., Pretty Prairie.
 Hamilton B. F., Peabody.
 Harder Gustave, Whitewater.
 Harder, B. W., Brainerd.
 Harms J. F., Hillsboro.
 Harms G. N., Elbing.
 Harms A. B., Elbing.
 Harms A. H., Elbing.
 Harms Abraham, Hillsboro.
 Harms John P., Elbing.
 Hartzler Alfred, Sherman.
 Heidebrecht P., Sparta.
 Herschey J. H., Olatha.
 Hinkle, Geo., Harper.
 Hirschler J. S., Hillsboro.
 Holdeman J. A., Homestead.
 Horst M. E., Newton.
 Horst, Benj. L., Harper.
 Huber Cornelius, Hillsboro.
 Huxman Julius, Utica.
 Kauffman D. D., Hartford.
 Kauffman N. R., Moundridge.
 Kauffman, And'w, Moundridge.
 Klaassen Abr., Hillsboro.
 Kliever G., Sparta.
 Krehbiel Chris., Halstead.
 Krehbiel C. E., Halstead.
 Krehbiel P., Moundridge.
 Krehbiel, H. P., Newton.
 Kuhns A., Neutral.
 Landis George, Canton.
 Langgeneg Earnest, Whitewater.
 Laugenawalter, J. A., Halstead.
 Linscheid, John P., Arlington.
 Miller C. W., Canton.
 Miller S. S., Monitor.
 Miller John L., Monitor.
 Miller John J., Haven.
 Mischler Jonathan, Ness City.
 Mueller John, Marena.
 Neufeld John, Inman.
 Nickel Heinrich, Elbing.
 Nickel G. P., Hillsboro.
 Nisly Eli, Partridge.
 Nisly John, Haven.
 Oyer Joseph, Sterling.
 Pauls Jacob, Inman.
 Penner J. W., Hillsboro.
 Penner H. D., Hillsboro.
 Plaenert John, Hillsboro.
 Ratzlaff P., Sparta.
 Ratzlaff, A., Moundridge.
 Ratzlaff J., Farms.
 Regier C. H., Elbing.
 Regier J. W., Elbing.
 Richert P., M. D., Goessel.

Richert Peter, Goessel.
 Richert Jacob, Lehigh.
 Richert Cornelius C., Lehigh.
 Roth John, White Water.
 Rupp Heinrich, Marena.
 Schiermer Richard, Whitewater.
 Schmidt Daniel, Lehigh.
 Schmidt Jacob, Pawnee Rock.
 Schmidt Jacob, Ness City.
 Schmidt David, Roxboro.
 Schmidt P. H., Elbing.
 Schmucker Jacob, Sterling.
 Schrack Noah, Yoder.
 Schrock O. C., Seldon.
 Schroeder J., Elbing.
 Shenk Michael, Terryton.
 Shellenberger E. M., Ransom.
 Shellenberger A., Moundridge.
 Steckley John, Hartford.
 Stucky John J., Moundridge.
 Stucky Peter, Moundridge.
 Stucky Fritz, Brainerd.
 Stutzman Jacob J., Moulton.
 Suderman A., Newton.
 Toews Jacob, Newton.
 Toews J. R., Newton.
 Ummel Abraham, Ransom.
 Unruh Benjamin, Hillsboro.
 Unruh H. D., Sparta.
 Unrau Peter, Goessel.
 Voth, H. R., Newton.
 Voth Peter, Goessel.
 Voth, P. R., Moundridge.
 Voran Christian J., Moundridge.
 Wall Peter, Buhler.
 Wedel C. H., Newton.
 Wedel C. P., Lehigh.
 Wedel Tobias P., Moundridge.
 Wedel Cornelius, Goessel.
 Wedel John H., Moundridge.
 Weaver John M., Hesston.
 Weaver David, Newton.
 Wiebe Heinrich, Hillsboro.
 Wiebe Jacob A., Hillsboro.
 Wiebe Peter A., Hillsboro.
 Wiebe, H. M., Brainerd.
 Wiens Abraham, Inman.
 Wiens Jacob B., Lehigh.
 Winey Caleb, Peabody.
 Woelk A. A., Goessel.
 Yoder Charles, Monitor.
 Zimmerman John, Inman.
 Zimmerman Jacob, Inman.
 Zook, D. D., Newton.

MANITOBA.

Baerg Peter, Steinbach.
 Baerg Peter, Hochstadt.
 Bergen Abraham, Altona.
 Bergen Isaac, Altona.
 Cornelson Abraham, Hochstadt.
 Derkson Henry, Chortitz.
 Dueck Jacob, Hochstadt.
 Dueck Abraham, Hochstadt.
 Doerkson Abraham, Altona.
 Dyck Peter, Gretna.
 Enns John, Morris.
 Epp Kornelius, Altona.
 Epp Peter, Rosenfeld.
 Ewert H. H., Gretna.
 Ewert Benjamin, Gretna.
 Friesen John, Reinland.
 Friesen Jacob, Reinland.
 Friesen John K., Morris.
 Friesen Henry, Chortitz.
 Friesen John, Altona.

Friesen Isaac, Rosenfeld.
 Friesen Peter, Winkler.
 Friesen Cornelius, Chortitz.
 Friesen John M., Altona.
 Funk John, Altona.
 Giesbrecht Isaac, Altona.
 Giesbrecht Peter, Hochstadt.
 Giesbrecht William, Steinbach.
 Harms Peter, Reinland.
 Hoepfner Jacob, Winkler.
 Isaac Abraham, Hochstadt.
 Klaassen Abraham, Morris.
 Klaassen Peter, Reinland.
 Klippenstein John, Altona.
 Krocker Jacob, Morris.
 Krocker Peter, Morris.
 Loewen Peter, Steinbach.
 Neufeld John, Chortitz.
 Neufeld Gerhard, Winkler.
 Penner Martin, Steinbach.
 Peters Cornelius, Reinland.
 Platt Cornelius, Steinbach.
 Reimer Peter, Steinbach.
 Sawatzki Franz, Winkler.
 Schroeder Abraham, Altona.
 Stoesz Cornelius, Hochstadt.
 Stoesz David, Chortitz.
 Toews Peter, Hochstadt.
 Toews P., Hochstadt (Bergfeld).
 Warkentin John A., Winkler.
 Wiebe Abraham, Reinland.
 Wiebe John, Reinland.
 Wiebe Peter, Reinland.
 Wiebe Gerhard, Winkler.
 Wiens Jacob, Reinland.
 Wohlgenuth A., Steinbach.
 Wohlgenuth Heinrich, Clear Springs.
 Zacharias Peter, Reinland.
 Zacharias Peter, Plum Coulee.

MARYLAND.

Baer Henry, Hagerstown.
 Baer Adam, Hagerstown.
 Beachy Joel J., Grantsville.
 Brenneman J., Grantsville.
 Eby.
 Ebersole Abraham, Clear Springs.
 Gellnet H. M., Grantsville.
 Gsell David, Clear Springs.
 Hertzler Isaac, Longgreen.
 Keener George, Cearfoss.
 Martin, Denton, Smithburg.
 Miller Jacob, Grantsville.
 Miller Joel J., Grantsville.
 Miller Peter, Oakland.
 Strite, C. R., Cearfoss.
 Yoder Moses, Grantsville.

MICHIGAN.

Beery C. C., Caledonia.
 Detwiler C., Brutus.
 Keim Peter Logan.
 Lehman D., Fair Grove.
 Litwiller P. B., Newark.
 Litwiller Jacob, St. John's.
 Nafziger Christian, Sturgis.
 Rupp Peter, Berne.
 Spelcher J. P., Logan.
 Weber Isaac, Bowne.
 Wenger Christian, Dutton.

MISSISSIPPI

Miller Benjamin, Gibson.
 Tschopp Andrew, Gibson.

MINNESOTA.

Bachman H. A., Mountain Lake.
 Balzer J. J., Mountain Lake.
 Becker John, Mountain Lake.
 Buhler Abraham, Mountain Lake.
 Dick Bernard, Butterfield.
 Dick, H. J., Mountain Lake.
 Ewert A. D., Bingham Lake.
 Fast Henry, Sr., Mountain Lake.
 Fast Henry, Jr., Mountain Lake.
 Fast Gerhard, Mountain Lake.
 Fricke F. C., Perrington.
 Friesen Jacob, Bingham Lake.
 Gascho Jacob, Fulda.
 Gerber Joseph, Mountain Lake.
 Geiser Joseph, Fulda.
 Harder David, Butterfield.
 Harms Jacob, Mountain Lake.
 Hubin Daniel, Kimel.
 Janzen Jacob, Mountain Lake.
 Jantzi Joseph, Adrian.
 Kintzi H., Butterfield.
 Linscheid Jacob, Butterfield.
 Neufeld Gerhard, Mountain Lake.
 Nickel Theo., Mountain Lake.
 Oswald Peter, Fulda.
 Peters Dietrich, Mountain Lake.
 Quiring Henry, Lamberton.
 Rahn Gerhard, Mountain Lake.
 Regier H. H., Mountain Lake.
 Reimer Heinrich, Mountain Lake.
 Rupp John, Awoka.
 Schantz Joseph, Fulda.
 Schultz John, Mountain Lake.
 Schultz Peter, Mountain Lake.
 Siemens Jacob, Mountain Lake.
 Toews N. F., Butterfield.
 Voth Heinrich, Bingham Lake.
 Waelde Dietrich, Mountain Lake.
 Wall Aaron, Mountain Lake.
 Wall Henry, Mountain Lake.
 Wall, J. A., Mountain Lake.
 Wiens Johan, Bingham Lake.

MISSOURI.

Driver D. F., Versailles.
 Driver Joseph, Versailles.
 Hartzler J. J., Garden City.
 Hartzler B. F., East Lynne.
 Hertzler John E., Bethel.
 Hauder, C. S., Garden City.
 Hooly Daniel, Garden City.
 Johnson L. J., Cherry Box.
 Kauffman Daniel, Versailles.
 Kauffman W. W., Cherry Box.
 King I. B., Garden City.
 Kreider John M., Palmyra.
 Lehman P. P., Alvin.
 Miller Andrew, Holden.
 Miller Levi J., Garden City.
 Rychner Henry, Holden.
 Smith J. B., Garden City.
 Shenk Andrew, Oronogo.
 Weaver Joseph, Oronogo.
 Yoder D. F., Garden City.
 Zerr Christopher, Quincy.
 Zimmerman Peter, Garden City.

MONTANA.

Linscheid G. A., Busby.

NEBRASKA.

Abraham John, Bradshaw.
 Augsburg D. D., Aurora.
 Beller John, O'Neill.
 Buerky Jacob D., Wisner.

Donner, J. H., Aurora.
 Epp John P., Henderson.
 Epp Heinrich H., Henderson.
 Epp Peter P., Henderson.
 Epp Gerhard, Henderson.
 Ernst John, Chappell.
 Ernst Christian K., O'Neill.
 Fast Jacob J., Lushton.
 Franz Albrecht, Beatrice.
 Friesen Peter J., Henderson.
 Gerber Valentine, O'Neill.
 Grieser, Joseph, Wisner.
 Hershberger P. P., Schlickley.
 Jansen John, Beatrice.
 Krockner Bernhard, Henderson.
 Lapp Daniel G., Juniata.
 Miller J. C., ———.
 Nunemaker J. M., Rosedale.
 Oesch Andrew, Aurora.
 Oswald, Peter, Wisner.
 Pankratz Peter H., Henderson.
 Penner John II, Beatrice.
 Penner John III, Beatrice.
 Penner Gerhart, Beatrice.
 Penner Cornelius, Beatrice.
 Penner Henry F., Lushton.
 Penner J. H., Hoag.
 Peters Isaac, Henderson.
 Peters Dietrich, Henderson.
 Peters Dietrich D., Henderson.
 Ratzlaff Henry, Jansen.
 Regier Peter, Henderson.
 Regier John J., Henderson.
 Rediger Christopher, Aurora.
 Rediger Joseph, Milford.
 Relmer Peter, Beatrice.
 Schiffler Albrecht, Roseland.
 Schlegel Joseph, Milford.
 Schroder H. P., Hampton.
 Stauffer Abraham, Roseland.
 Stauffer Jacob, Milford.
 Thiessen William, Jansen.
 Thiessen Wm., Jansen.
 Wall Cornelius M., Henderson.
 Wiebe H., Beatrice.
 Yoder Yost H., Bertrand.
 Yoder Yost D., Bertrand.
 Yoder Moses D., Bertrand.
 Yoder S. H., Lexington.
 Yoder Henry, Blue Springs.

NEW YORK.

Janse Joseph, Lewis County.
 Krehbiel Jacob, Clarence Centre.
 Lehman Peter, Beaver Falls.
 Moser John, Kirschnerville.
 Rogul Christian, Croghan.
 Rogul Jacob, Croghan.

NORTH DAKOTA.

Bartel John D., Moscow.
 Borntrager Ell J., Island Lake.
 Weirich Ell D., Island Lake.

NEW JERSEY.

Lichti, Otto, Bloomfield.

OREGON.

Christner Peter, Eugene.
 Gerig P. J., Fruitland.
 Kauffman Jonas, Needy.
 Kauffman Joseph, Needy.
 Kropf Daniel J., Needy.
 Miller J. A., Needy.
 Mishler Jacob D., Eugene.

Rich John, Salem.
 Rich John, Willard.
 Roth Jacob, Albany.
 Schrag Jacob, Irving.
 Schrock David, Needy.
 Steiner C. B., Salem.
 Troyer Amos P., Barlow.
 Yoder L. J., Elmira.
 Yoder Levi, Eugene.

ONTARIO.

Albrecht John, Newton.
 Baechler Christian, Zurich.
 Bearss Gilbert, Sherkston.
 Bender Jacob, Tavistock.
 Bender Jacob M., Tavistock.
 Bowman Samuel, Berlin.
 Bowman Enoch, St. Jacobs.
 Bowman Tobias, St. Agatha.
 Bowman Moses C., Manheim.
 Bowman Moses, Manheim.
 Boshart Joseph, Baden.
 Burkholder L., Box Grove.
 Cressman Amos, New Hamburg.
 Cressman Menno, New Hamburg.
 Detwiler Henry, Blake.
 Gascho John, Baden.
 Gascho John J., Zurich.
 Gascho Chr., Baden.
 Gehman Solomon, Blair.
 Gingrich Jacob, Preston.
 Hallman Isaac, Listowell.
 Hallman E. S., Berlin.
 Hoover John G., Struffville.
 Hoover Samuel R., Jr., Markham.
 Hoover Moses, Selkirk.
 Hunsberger Daniel, Jordan.
 Hunsberger, Noah, Bridgeport.
 Jantzi Joseph, Topping.
 Jantzi Michael K., Tavistock.
 Jantzi Peter G., Wellesley.
 Johnson Abraham, Stevensville.
 Kennel Michael, St. Agatha.
 Kipfer Andrew, St. Agatha.
 Kipfer Solomon, Newton.
 Kipfer John, Milverton.
 Kipfer Christian, St. Agatha.
 Kropf Christian, Shakespeare.
 Lichty Jacob, Wellesley.
 Litwiler Christian, St. Agatha.
 McKay Henry, Clachan.
 Michael Nelson, Shekston.
 Miller Isaac, Alberta.
 Nafziger Nicholas, Milverton.
 Nafziger John, Milverton.
 Rittenhouse John F., Jordan.
 Rosenberger Isaiah, Haysville.
 Ruby Joseph, Tavistock.
 Schwartzentruber Chr., Blake.
 Snyder Absalom, Cossuth.
 Snyder Jonas, Waterloo.
 Spenler Peter, Milverton.
 Stuffer Noah, Strasburg.
 Steinman, D., New Hamburg.
 Steinman, D. H., New Hamburg.
 Stirri Joseph, New Hamburg.
 Wagler Jacob, Wellesley.
 Wagler Christopher, Baden.
 Wambold Isaac A., Breslau.
 Weidman Samuel, Almira.
 Weidman Jacob, Markham.
 Weber Elias, Breslau.
 Wideman, Samuel, Almira.
 Wismer Daniel, Berlin.
 Wismer ———, Waterloo.
 Wismer, Orpheu, Baden.

Woolner Jacob, Kossuth.
 Woolner, Jacob S., Breslau.
 Zehr Christian, Wellesly.
 Zehr Peter, New Hamburg.
 Zehr Joseph, New Hamburg.
 Zerr Chr. J., Wellesley.

OKLAHOMA.

Albrecht John, Korn.
 Bartel John F., Alva.
 Funk J. A., Cantonment.
 Goebel, Chr. H., Orie.
 Hergert Wilhelm, Fairview.
 Hetrick Simon, Spring.
 Horsch, Michael M., Darling-
 ton.
 Hirschberger, Simon, Milan.
 Kauffman Joseph, Korn.
 Klaassen M., Herald.
 Kliewer J. J., Shelly.
 Kliewer H. J., Hammon.
 Koller H., Perry.
 Krehbiel Jacob S., Geary.
 Lichti, ———, Mateer.
 Landis, G. B., Milan.
 Neufeld Peter, Shelly.
 Pankratz Peter, Shelly.
 Petter Rudolph, Cantonment.
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